FRIDAY, JULY 22nd, 1960
27th TAMUZ
SIDRAH: MATOT-MASAY
Candle Lighting in Toronto
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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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Should We Abolish Zionist Parties?
By John R. Devor
(Page 2)

REPUBLICANS DELIBERATE ON ISRAEL - ISSUE, FOLLOWING PRO-ZIONIST DEMOCRATIC PLATFORM

Commentary

By M. J. Nurenberger

JABOTINSKY. — TWENTIETH YAHRZEIT.—A NEW ERA?

According to a report from Jerusalem by our JCNS service, Prime Minister David Ben Gurion is participating in the ceremony commemorating the twentieth anniversary of the death of Vladimir Jabotinsky. This ceremony will take place at the residence of President Ben Zvi. It will be attended by leaders of all parties and "it may presage the terminnation of the conflict between Mapai and Herut."

* * *

To many of this, the new generation of our people, the name Vladimir Jabotinsky, may sound outlandish and strange. But to us who remember the years preceding World War II, Vladimir Jabotinsky will always remain the symbol of what has become the most characteristic Jewish effort in the last fifty years: the revolt against Jewish living **by sufferance**, for our **right** to live; meeting head on the challenge of history — the fight for the renaissance of the Jewish State. He, Jabotinsky, was the first to proclaim the urgency of self-emancipation of the Jewish people, not through literary exertions and appeals to the anonymous, rarely located conscience of the world, but by armed struggle. While Herzl symbolizes the ideal of the Jewish return homeward, and the political struggle to bring about the solution of the Jewish question, Jabotinsky first coined the slogan of a Jewish army. Today the Jewish state, the Jewish army, are a part of reality. It would be inconceivable for our children to accept a world without a Jewish state and without a Jewish army. Still, a little more than twenty years ago, Jabotinsky's formulation of the struggle for a Jewish army was considered by many sheer fantasy and by others, a dangerous "adventure". Jabotinsky, who had created the first Jewish armed force in eighteen hundred years—THE JEWISH LEGION OF WORLD WAR I—, continued afterward, till his sudden death at sixty, the fight for world recognition for the necessity of establishing both the Jewish state and the Jewish army. He foretold that, without a Jewish army, there would be no Jewish state. Although he loved England, he knew that, without an armed revolt against British colonial administration in Palestine, there would be no Jewish sovereignty.

* * *

Some forces and historical factors have contributed to a tragic misunderstanding between Ben Gurion and Jabotinsky. Jabotinsky did not believe in the economic principles of the Histadrut. He was a **fin-de-siecle** liberal, in economy, opposed to any form of socialization of private property.

* * * *

This political antagonism between Ben Gurion and Jabotinsky has contributed to the fact that the portrait of the great leader and patriot has been fading away, as far as the present generation is concerned.

Ben Gurion's participation in the **yahrzeit** ceremony at President Ben Zvi's residence will help erase this tragic chapter in Zionist history. It will bring back Jabotinsky to **his** people and to the land which, today, is his monument. Jabotinsky does not belong to any party or group. His figure, towering majestically over all of us, and especially among those of us who had the privilege of knowing him during his lifetime, wll finally reach the Jewish pantheon, so that all coming generations know that **He** was **THE** man.

Kennedy States: Egypt Must Obey U.N. Decision

BOSTON, MASS. (CJN.) John F. Kennedy, Democratic nominee for president of the United States, has made clear this week that he will insist upon adherence to U. N. principles in the Suez. This means that Kennedy, if elected will press for Egypt's opening of the Suez to Israeli shipping.

At his last press conference in Los Angeles, Kennedy was asked:

"The plaform pledges stronger support to the United Nations and encouragement of Arab-Israel peace negotiations which are unacceptable, of course, except for compliance with long-standing U. N. resolutions?".

KENNEDY'S ANSWER

"I don't think that that's in any way paradoxical, those two positions. What we would like is that the agreements and the position of the United Nations taken in regard to Suez and other matters, that they would, that those provisions would be carried out. That's our desire as a preliminary to having a peaceful solution to the problems which separate the Arabs and the Israelis.

"I think that the platform intends to put emphasis on our desire to have peace in the Middle East. One of the ways with which we can get peace is to have the directives of the United Nations carried out.

"And then, that having cleared the atmosphere, we hope that it would be possible for them to join. Not only is there a United Nations poistions on Suez but there's also of course constant work by the United Nations on resettling the regugees". Uewu

OFFICIAL PLATFORM

Offical Democratic platform declares:

"In the Middle East we will work for guarantees to ensure independence for all States. We will encourage direct Arab—Israeli peace negotiations, the resettlement of Arab refugees in lands where there is room and opportunity for them, an end to boycotts and blockades, and unrestricted use of the Suez Canal by all nations." It also calls for continued economic aid to Israel and the Arab States.

GIFT TO ISRAEL

Los Angeles, (JCNS.) Mr. John Factor, the Los Angeles philanthropist, has made one of the largest single gifts ever donated to Israel. Through the "John and Rella Factor Foundation", a contribution of $750,000 has been made to build a youth centre, possibly in the form of a "boys republic". The Factor Foundation has given more than $1,000,000 to Israel during the past three years.

Heading Toronto "Y" Campaign

Lou Ronson, co-ordinating chairman for North Toronto was host to a meeting of the Downsview division. Shown are: left to right, standing, Cyril Houser, Allan Kahn and Sydney Faibish. Sitting left to right: Nathan Naster, Albert Stal, Samuel I. Granatstein, Irving Sax and Lou Ronson. (Story and Pictures on Page Four)

Question For Chicago: What Will Nixon Do?

BY MILTON FRIEDMAN
JTA Correspondent

LOS ANGELES (JTA.) The administration finds itself on the spot as a result of the Democratic platform which pledges an end to Washington's present appeasement of Arab boycott and blockade tactics.

The Republican convention must now either produce alibis for present policies or proclaim a change.

Unrestricted use of the Suez Canal is a stated aim of the Democratic platform. The Republicans find themselves with a record of having approved a World Bank loan to Nasser for Suez expansion without requiring Egypt to end restrictions on Israeli commerce.

Not only has the Administration failed to press effectively against the Arab blockade and boycott but the State Department recently reneged on a solemn promise. In May the Department urged the Seafarers International Union to stop picketing the Egyptian ship "Cleopatra" in New York. The picketing was in protest of Arab blacklisting of American ships that traded with Israel.

Trustee Tells CJN:

BY JOYCE LEIBACH

Struggle For Religious Freedom In The Toronto Schools Continues

The Canadian Jewish News in its July 8 issue presented the problem of religious education in the public schools. Since then, through an interview with Mrs. Dorothy Bishop, Board of Education trustee for Ward 5, we have gained full information on how two schools found a solution to the difficulty.

According to rule, religious instrutcion must be provided by the public school. However, parents and children in the North Wilmington school had been quietly working for a number of years to attain exemption. Mrs. Bishop got this for them, but then, together, they went farther.

Majority Opposed

Exemption, as such, was unsatisfactory. It fosters in the non-partcipating child, a feeling of being "different" from the others; it allows numerous children to sit idle while precious school time ticks away On the other hand, the complete removal of religious training from the curriculum appears unfair to those who desire it and deem it a right. In the North Wilmington Public School, a plebiscite showed that the majority, both Jewish and non-Jewish, desired no such classes; yet others still insisted on its inclusion.

Compromise Described

Finally, after numerous meetings and discussions, Mrs. Bishop, Mr. Kayfitz of the Jewish Congress; Rabbi Pearlson, Temple Sinai; Rabbi Kelman, Beth David, and some mothers in the area involved, hit on a compromise plan: religious classes to be given once a week from 3.30 to 4.00 p. m.; the course followed is that prescribed by the Board of Education, at registration, parents are asked to state in their preference regarding participation for their children.

What does this compromise imply? On the practical level, it makes attendance voluntary, so that Jewish children need no longer hear instruction in an alien religion, nor need

(Continued on page five)

State Dept. Sides With Arabs

The Department told the AFL-CIO executive council that it would fight Arab discrimination affecting American shipping. Taking the Department at its word, the unions ended their protest strike.

Within weeks, new Arab restrictions were re-imposed on American ships. Shipping lines sought guidance. The Department advised the lines to quietly accede to Arab pressures.

Shippers were reminded by the Department that they might suffer financial losses unless they cooperated with Arab bigotry. In effect, the Department felt U.S. ships should accept Arab dictation on whether they might land in Haifa.

Representatives of shipping lines indicated that they were afraid to risk Arab wrath. There was no suggestion of support from the Department. And after all, the Arabs control the Suez Canal.

Democrats Adamant

Years ago the United States fought a war against Tripolitanian pirates to assert our right to freedom of the seas. But recent policies have lacked such militancy. Indeed, the tendancy is to subtly urge American shippers to "get along" with the Arabs.

The Administration has sought to justify an agreement with Saudi Arabia to bar American Air Force personnel of the Jewish faith from the Dhahran airbase. The Democratic platform challenges such expediency. The Democrats pledged opposition to "any international agreement or treaty which, by its terms or practices, differentiates among American citizens on grounds of race or religion."

Wait and See

The Republican platform committee must either alibi or come forth with a new Administration policy.

The Administration has neglected to insist on rights of American Jews to travel in Arab lands. Even American Government officials of Jewish faith have been embarrassed in Arab airports.

The Democratic platform addressed itself to this problem. "Protection of rights of American citizens to travel, to pursue lawful trade and to engage in other lawful activities abroad without distinction as to race or religion is a cardinal function of the national sovereignty," said the Democrats.

The Republican convention must repudiate present Administration policies involving appeasement of the Arabs or make hollow sounds in the G.O.P. platform. The nation will observe whether the convention implements the ideals set forth by Vice President Nixon in his recent letter to B'nai B'rith. In that letter, Mr. Nixon indicated a far different Middle Eastern philosophy than that now practiced by the Administration.

Zionist Leaders Released By Czechs

Tel Aviv, (JCNS) — Four out of the nine Zionist leaders who were under arrest in Prague have been released by the Czech authorities, it was disclosed by Mr. Mordechai Oren. The four released are: Mr. Ernest Varna, of Hashomer Hatzair; Mr. Mordechai Stern, a Mizrachi leader and clerk of the Keren Hayesod in Prague; Mr. Adolf Reich, a Hebrew teacher and Miss Berzeinova, who was employed by the Israeli office at Bratislava.

Mr. Oren who returned yesterday from a three-week trip to Europe stated that all efforts are being made to bring the release of the other five Zionist leaders still in prison.

Congolese Jews Hide In Jungle—More Arrive In Brussels

BRUSSELS, (JCNS.) More repatriated Jewish families have arrived in Brussels from Leopoldville, via Brazzaville. Among them were two families of 6 Israel citizens, and Mrs. Bonavida, President of WIZO in Luluaburg, with her 2 children aged 9 and 10.

Mrs. Bonavida left her husband and three brothers hiding in the Jungle. She told the representative of the JCNS that a number of Jews in Luluaburg left the city for the jungle for fear of being murdered by the natives. Some Italian Jews have also been repatriated to Rome.

JEWISH PROPERTY RANSACKED

Elizabethville, (JCNS.) The Katanga Jewish community is safe and has been able to find refuge in Rhodesia, said Rabbi Moshe Levy, the Chief Rabbi of the Katanga Jewish Congregation in a special exclusive cable today to the JCNS. He added that part of their belongings and property has been ransacked and burnt, that the situation of the Jewish communities in Luluaburg and Stanleyville is extremely difficult, and that he had lost all contact with them.

RABBI REFUSES TO LEAVE

Bulawayo, (JCNS) The refugee situation in the Congo is very confused. The most reliable information is coming from the Copper Belt of Northern Rhodesia which, it is said, has already received over 7,000 refugees, among them a large number of Jews from Elizabethville and the Katanga Province. Another 8,000 Europeans are also expected if the present terror wave continues.

(Continued on page four)

Chaotic Situation Over Election Of Chief Rabbi

JERUSALEM, (JTA). The chaotic situation which has developed over the election of new Chief Rabbis for Israel took an unusual turn this week when Rabbi J. L. Maimon, chairman of the nominations board, announced that one phase of the dispute had been directed to a secular authority, the Israel Attorney General, for clarification.

GOREN, BEN GURION'S FAVORITE

TEL AVIV (CJN.) Shlomo Goren, chief chaplain of the Israeli defense forces and Premier David Ben-Gurion's candidate for the Chief Rabbinate is favored to be elected to the highest ecclesiastic post in Israel.

Polling has been set for Aug. 26. The selection is to be made by an electoral college comprising forty-two rabbis and twenty-eight laymen.

Two Chief Rabbis and the Supreme Rabbinical Council of six members are to be elected. Rabbi Goren, an Ashkenazic rabbi, is seeking the post that has been vacant since the death of Chief Rabbi Isaac Halevy Herzog in July, 1959. Rabbi Itzhak Nissim, the incumbent Sephardic Chief Rabbi, is standing for re-election.

Powerful figures in the "old guard" of religious leadership have been fighting to stop Rabbi Goren. The Minister for Religious Affairs, Rabbi Yaakov M. Toledano, has been leading a fight against Rabbi Nissim's candidacy. He is supported by Ben-Gurion.

MARRIAGE THE MAIN TOPIC

TEL AVIV, (JCNS.) Rabbi Toledano's marriage to a young widow (30), has become the main topic in various public circles in Israel. All consider the affair as worthy of public comment and most condemn the contents of various drawers were found emptied on the floor. The temple was the target of vandals earlier this year.

Minister's act, especially as his wife died only three months ago. It has weakened Toledano's political position.

In the meantime it is learned that Rabbi Toledano's wife is called Miriam Sabag, and that the marriage took place in Ramleh with only Miriam's parents present. None of Rabbi Toledano's relatives were present. The ceremony was conducted by the Ramleh Chief Rabbi Abou Hatzira. Miriam's father, is the local Rabbi at Tirosh settlement in the Negev.

Rabbi Toledano now intends to receive an appropriate apartment in Jerusalem which is his due as Minister. Until now he has refused to take such an apartment and preferred to live in Tel Aviv.

GEN. MOSHE DAYAN FINED FOR CARELESS DRIVING

Tel Aviv, (JCNS.) General Moshe Dayan, the Israel Minister of Agriculture was fined 1£120 and had his license suspended for a period of three months, for careless driving.

General Dayan had agreed that his immunity as member of the Knesset be waived and appeared voluntarily before the court. Judge Kidron stated that although the Minister had at the time of the accident been driving for 24 years, yet "a man like you should be a symbol to other drivers. Therefore, I will fine you more than I usually fine other poor drivers."

General Dayan paid the fine, but was somewhat embarrassed at the withdrawal of his driving licence. Finally a driver present volunteered to drive the Minister's car to Jerusalem where his own driver was anxious to know what had happened to his master.

Canada Plans $1,000,000 Gift In Flour For Arab Refugees

UNITED NATIONS, N.Y., (JTA) — The Canadian Government plans to make a special World Refugee Year gift of $1,000,000 worth of flour to the United Nations Relief and Works Agency for Palestinian Refugees in the Middle East, it was reported here this week.

The Canadian gift will total about 11,300 long tons of flour, which will meet the relief agency's needs for flour for a little more than a month. Savings resulting from the gift will be applied to the agency's vocational training of Arab refugees and related activities.

UNRWA has appealed for at least $4,000,000 from World Refugee Year funds to make possible a substantial expansion of its vocational training and self-help programs.

OLDEST ORTHODOX RABBINICAL LEADER IN U. S. DEAD

CHICAGO, (CJN). — Rabbi Ephraim Epstein, founder of the Chicago Rabbinical College, predecessor of the "Jewish University of America", died here at Mount Sinai Hospital at the age of 83.

Protestants Send Children To Jewish Schools

TURIN, (JTA) — About 30 percent of the pupils at the Turin Jewish school belong to the Waldensian evangelical church, Europe's oldest Protestant group, it was disclosed in statistics on pupil enrollment.

Parents of the children prefer the Jewish school to Turin public schools because they dislike the Catholic confessional phases of Italian public school procedures and because they like the Biblical teaching provided by the Jewish schools. Turin Jews are reported to look benevolently on the large proportion of Protestant pupils in their school.

BEN GURION TO SPEAK AT MEMORIAL FOR JABOTINSKY

JERUSALEM, (JCNS.) Vladimir Jabotinsky will be nationally honored at the end of July. Premier Ben Gurion has accepted an invitation to attend the ceremony of the 20th yahrzeit of the Zionist leader and founder of the Revisionist party, which will take place at President Ben Zvi's home and will be attended by Herut's leaders.

The ceremony may also presage the terminnation of the Mapai-Herut conflict, it is said.

Jabotinsky died in July, 1940, at Camp Betar, Hunter, New York.

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"Cold War" Between Zionists

The "cold war" between the two wings of the General Zionist Movement has continued now for several years. But far from abating, the feud has become even fiercer, as their recent conferences indicate. This is to be deeply regretted, for it brings only confusion and harm to the Zionist movement as a whole.

There is as urgent a need as ever for a movement capable of uniting Diaspora Jewry in its relationship with Israel. But if this movement is to continue to be split by internecine quarrels, it will never be taken seriously by World Jewry and will fail in its task.

To a certain extent, it is an illustration of the dead-end to which the General Zionist movement has now come, that there exist two rival World Confederations of General Zionists.

The resolute few who are ready to take the trouble to distinguish between these two Zionist parties—the "Progressives" and the "Klalim",—will, no doubt, be able to find some good in each. But the overwhelming majority of Jewry will not bother to make the attempt—even if the facts were frankly presented. The progressive "Confederation of General Zionists," is however, less than candid when it claims "non-identification" with party political movements inside Israel. The whole of the Jewish Agency and World Zionist Organisation are built on party lines parallel to those which exist in Israeli internal politics.

And the Progressive Zionists, are a party. They should admit it. So are the "General" Zionists.

Our Brethren In The Congo

The Israeli Ambassador to the newly independent State of Congo, Mr. Ehud Avriel informed the Israeli Foreign Ministry that all Israelis now in the Congo are safe. Beside the Ambassador himself, there are ten Israelis working either at the Embassy or as advisers of the new Congolese government.

In the meantime there is a certain amount of anxiety regarding the Congolese Jewish community, which numbers about 2,500 people. According to reports many Jews have already left the country, leaving behind them all their property. The Israel Ambassador took no official care of them as they are not Israeli citizens.

Reports reaching Israel indicate that many Jews have arrived at Brazzaville in the French Congo. Some are trying to fly to Brussels, but the others prefer to stay in Brazzaville hoping to be able to take back their belongings when order is restored. Whatever happens, it appears that the Congolese Jewish community would be smaller, as some Jews do not intend to return to the Congo.

About 2,500 Jews were living in the Congo before the outbreak of violence and the proclamation of independence. Many of them have reached an important economic position and very recently they donated large sums to the United Jewish Appeal.

In the meantime many Israelis, who have relatives in the Congo appealed to Mr. Ben-Gurion asking that immediate help be supplied to Congo Jews. They even asked that special arrangements be made for their immigration to Israel. A similar appeal was sent to Rabbi Moshe Levy, the Congo's Chief Rabbi, urging him to convince the Jewish community to emigrate to Israel.

Mr. Thomas Tshombe, brother of Mr. Moise Tshombe the Prime Minister of the "Independent" Katanga province, recently arrived in Israel to study agriculture. He brought with him a letter of introduction from the Jewish community asking for full help during his stay here. Mr. Tshombe declared that his brother promised full protection to the Jewish community of Katanga.

All these assurances are encouraging. The facts, however, point to a specific Jewish tragedy, within the general picture of a catastrophe.

Eichmann Case—New Facts

Israel's right to try Nazi mass murderer Adolf Eichmann rests on firm legal as well as moral grounds, according to a study by the American Jewish Congress.

The analysis cites precedents in international law and in American jurisprudence supporting Israel's claim to jurisdiction in the case. The study points out, for example, that international law has no provisions governing jurisdiction by individual nations in criminal cases. In certain crimes, such as piracy, all nations are considered to be equally affronted and any state acquiring physical custody of the accused may try him, it is noted.

"The genocidal acts of which Eichmann is accused would seem to comprise no less universal a crime under international law than piracy," the report asserts.

The American Jewish Congress document cites the unanimous adoption by the General Assembly of the United Nations in 1946 of a resolution affirming the principles of international law as laid down at the Nuremberg trial—among them, the outlawing of mass murder. The study comments:

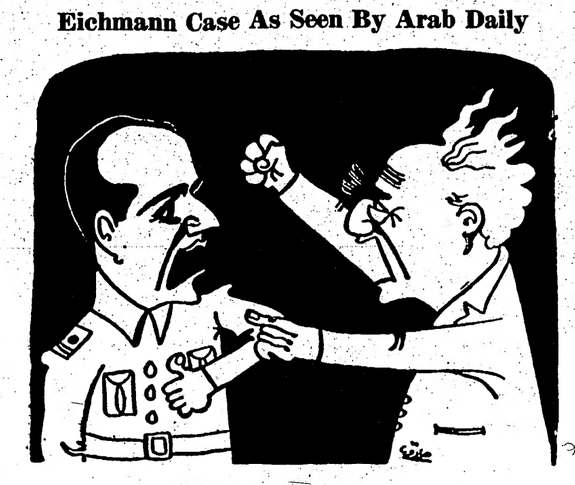
"If the Nuremberg principles have been incorporated into the common law of mankind, then any nation—including Israel—that succeeds in obtaining custody of the person of Eichmann would have the right to conduct his trial."

The fact that Eichmann may have been forcibly abducted from Argentina has no bearing either in international law or in American legal practice on Israel's jurisdiction in the case, the analysis finds. According to the study, the basis in international law for criminal jurisdiction varies widely from nation to nation, but is never affected by the way in which the prisoner may have been apprehended and brought to trial. Similarly, it is noted, the United States Supreme Court has consistently maintained that the manner in which physical custody of a prisoner has been obtained in no way affects his trial or impairs the competency of the trial court—even in cases of prisoners brought forcibly from abroad to U. S. courts.

The report also observes that Israel came into being after the conclusion of World War II and therefore cannot conventionally qualify as the place of nationality of Eichmann's victims. But the intention of this jurisdictional principle is "to allow that community most directly injured and aggrieved to participate in the determination of responsibility," the study asserts, adding:

"Adolf Eichmann's crimes were directed specifically against the Jewish people. As the internationally-recognized heir and representative of the Jewish victims of Nazism, Israel is the logical and legitimate instrument to try the man responsible for decimating the Jewish community of Europe. West Germany itself has recognized Israel's unique sovereignty in aggreeing to pay some $822,000,000 to Israel as restition for Nazism's crimes against the Jews. No other state more genuinely represents the interest of those millions put to death by Eichmann, for Israel is the successor in interest to Eichmann's victims not only for pecuniary purposes but as principal custodian of their memory and to insure retributive justice in their name."

Eichmann Case As Seen By Arab Daily



(بعد خطف ايخمان)
بن غوريون: لستاهل الاعدام لانك قتلت ٦ ملايين يهودي.
ايخمان: ولكن كتير بيقولوا بستاهل الاعدام لاني ما كملت مالباقي.

BEN GURION: "You deserve the death penalty, because you killed six million Jews."

EICHMANN: "There are many who say I deserve the death penalty because I didn't manage to kill the rest."

—"Al-Anwar", Beirut daily (pro-Nasser)

The Universal Mother

By Sabine Baring-Gould

When by the hand of God man was created,
He took the dust of the earth from every quarter—
From east and west, and from north and south—
That wheresoever man might wander forth
He should be still at home; and when a-dying
On some far distant western shore, and seeking
A shelter in the bosom of the Mother,
The earth might not refuse to clasp him, saying,
"My offspring art thou not, O roving Eastern."
Wherever now the foot of Man shall bear him,
Wherever by the final call o'ertaken,
He is no stranger reckoned, or an outcast,
But hears exclaim the Universal Mother,
"Come, child of mine, and slumber in my bosom."

(after Pirke Rabbi Eliezer II)

A Memo To Canadian Zionists

BY JOHN R. DEVOR

SHOULD ZIONIST PARTIES CONTINUE?

Now is the time for the Zionist Organization of Canada to propose to the party Zionist groups, the idea of a United Canadian Zionist Federation consisting of an amalgamation of all Zionist groups in Canada into one large purposeful group which would invite into its councils in due course, representation from other vital sections of the community which have indicated a desire to serve the cause of Israel. With this call for federation, the sine qua non of agreement should be that all Canada's delegates to the next World Zionist Congress will agree to sit as Canadians, and not with any party, though each delegate will be free to vote as his conscience dictates.

There just does not exist any longer in Canada a difference in viewpoint based on party, affecting subjects within the jurisdiction of the Jewish Agency. Most Canadians on the other hand are prepared to agree that political disputes within Israel should be left entirely in the hands of the people who live in Israel. What justification then is there for the continuance of parties within the Zionist movement in Canada?

For many years now the Zionist Organization of Canada has maintained within and without its own ranks that it is a non-political body — independent in its thinking and allegiance of any political party in Israel or the World Zionist Organization. It claims to represent all Canadians who by supporting the annual United Israel Appeal to the extent of $5.00 or more indicate their support of the Zionist notion that Jewish survival is tied up wth Israel's success.

The Zionist party groups call "lie", and state as their prime evidence the fact that at World Zionist Congresses, the representatives of the Z. O. C. sit as General Zionists. In addition, the absence till recently of an organized General Zionist party in Canada seemed in the minds of many to corroborate the charge that the Z.O.C. despite its protests of independence, was really a branch of the General Zionist Party.

The officers of the Z. O. C. on the other hand have often suggested to the General Zionist oriented members within its ranks that they are free to organize themselves as a party like the others (as they now seem to be doing) with the understanding that they would get the same facilities and privileges which are now extended to the others. They also have invited from time to time the officers and members of existing parties to run for and hold office as members of the all embracing Z.O.C.

The charge of sitting with the General Zionist at Congress however has not been so easy to reject. "There is no other way that we can attend the Congress", is the plaintive cry of the Z. O. C. "The World Zionist Organization is set up on a political basis and we are helpless to change things now. We certainly can't let the party people sit at Congress while the vast majority of Canadian Zionists go unrepresented, and if we must sit with a party in to sit with a party of the order to attend, is it not logical centre?"

Logic may support the argument of the Z. O. C. but party politicians don't respond to logic in fighting for the positions. Labour, Mizrachi, and Revisionists say that the Z.O.C. must not sit with a party at Congress if it is to maintain the position of being independent of party. On the other hand if it is indeed the General Zionist party as demonstrated by its seating at the World Zionist Congress, then it must give up its special and unique position of being the official representative of the Jewish Agency in Canada, and sole repository of the fund raising authority which yields its strength.

The solution to the impasse then is clearly simple in theory, even if difficult of application. The Z.O.C. must demand for its delegates, the right to sit at the World Zionist Congress next winter as Canadians —the true representatives of all Canadian Zionists; a territorial and not a political aggregation. If the authorities concerned with protocol cannot accede to this demand which reflects the true state of affairs in Canada, then the Canadian delegates should simply not take their places.

It seems reasonable to believe that if the second largest contributor of Zionist funds in the world is not seated at the Congress, that the Congress itself will have to deal with the matter and make provision for independents representing territorial blocks of Jews, to have a voice in international affairs. Contrary to popular belief, Canada raises more money for Israel than either the U. K. or South Africa, in neither of which countries is there a bond campaign. Canada is second in its financial contribution only to the United States. Canada has never had a voice in world Zionist affairs commensurate with her demonstrated financial importance, and her absence from a Congress session would probably have no effect on the passage of ordinary new legislation. It should be obvious however that to make the manoeuvre outlined above will immediately throw the Canadian delegation into a position of world Zionist leadership. The Congress will have to face up to the fact that Israel's party politics should have nothing to do with aliyah, settlement, afforestation of the fund raising to make them all possible. It will have to face up to the fact that the Zionist movement demands adequate representation for each territorial group of Jews because their points of view are coloured by their peculiar geographic location and condition, and not by that of the Jews in Israel, (interestingly, tacit recognition of this principle has already been shown by a modification of the principle of the double Shekel recently announced.)

Once the Congress has found the means to seat the Canadian delegation (and there can be no doubt that the means will be found) other countries may follow. The first effect however will be that Canada's position at the World Congress will for the first time be one of important leadership.

The development of the present rigid party system in world Zionist affairs goes right back to the time when the Zionist Movement was aborning as a modern political instrument of salvation for the Jewish people. It was inevitable that it should develop as all other free political economies with right, left, and centre parties, and the Jews being what they are, a religious party to boot. With the advanced degree of articulation already then prevalent among the Jews it was also inevitable, and most natural that splinter groups lining up on the right and left of each of the aforementioned 4 natural divisions should develop.

The development of parties in the World Zionist Organization not only provided opportunities for personalities with differing points of view to emerge as world Jewish leaders, but it also gave expression to deep fundamental differences in the approach to the real basic needs of the Jewish people which were reflected by various groups of Jews.

The Socialist Jew who supported the idea of Jewish renaissance via the rebirth of a Jewish homeland was usually quite insistent that a Socialist Jewish state would be near enough to paradise for all Jews, and that if the proposed new State was to be just another dog-eat-dog capitalist enterprise ,or a return to a priest dominated, mitzvah oriented society, that he could well afford to wait another two millenia if necessary for the approach of the Messianic age.

Those who adhered to parties of the right of course were just as insistent that if a return to Zion meant the fashioning of a socialist society they could nicely do without.

(Continued On Page 8)

Sermon For The Week

To The Promised Land

The last chapters of the Book of Numbers bring us almost to the end of the Israelite wanderings in the wilderness. After all the hardships, the trials and frustrations, the people are encamped at last on the plains of Moab, on the east side of the Jordan; and Moses sets down for the written record all the stages and stations of the long journey.

Thus we have a long list of strange place-names, none of which is of any special importance, with only occasionally a reference to some outstanding incident, as, for instance, the death of Miriam, the lack of water, and suchlike. It is only now with the development of modern Israel, that some of these ancient names are once more being put on the map and places like Jotvata are beginning to take new significance.

"God said to Moses", teaches the Midrash, "Write down the stages of Israel's wanderings in the wilderness so that they may know the miracles I wrought for them." That record was written not so much for its historical interest as for its religious significance. Every journey, every halting-place had its lesson for the instruction, the admonition, or the encouragement of the people. The guiding and protecting hand of God was there for the people to see—if they but looked—in every place of their encampment or journeying, however remote or seemingly insignificant. That lesson holds good for every Jewish community to the present day.

Our portion, however, looks beyond the wilderness stage in the people's history. For the text goes on to prepare them for their entry into the Promised Land: "When ye pass over Jordan into the land of Canaan . . . ye shall take possession of the land, and dwell therein: for unto you have I given the land to possess it." Now this verse has been variously interpreted by different authorities.

Rashi, for example, sees a sort of condition in it: "You must dispossess the land of its inhabitants, and then you will be able to remain in it; but if not, you will not be able to remain in it. —Nahmanides, on the other hand, understands the verse to contain two positive commands, namely, to take possession of the land, and—to dwell therein.

The difference between the two views is of more than mere linguistic interest. For the one, the physical occupation of that land is a promise of a blissful reward for the fulfillment of God's other commandments; for Nahmanides it is a positive religious command incumbent upon every Jew throughout all generations. It is against this background that we should read some of the seemingly fantastic statements we find in the Talmud concerning the Jewish devotion to Eretz Yisrael.

Certainly historic memories and nostalgic sentiment played a big part in determining this unique devotion and national longing. But with it all there was also the realisation that Judaism, with its many-sided halachic legislation, could not be completely lived except in Eretz Yisrael.

Of course, so far as the relationship is concerned between the individual and his Maker, or his duties to himself,—that has its place wherever the Jew may be. But Judaism has to do with society also, with the community and the nation; with government and courts, with judges and judicial procedure, with trade and commerce. Only in the Jewish national Promised Land can these aspects find their full expression.

The World Of Jewish Proverbs

BY DAVID SCHWARTZ

Franklin was perhaps best known in early America for his Poor Richard sayings. Nowadays people don't seem to go in for proverbs as much. Maybe it's because we read more novels.

The Talmud has a saying: "Not the mouse is the thief but the hole." Today the novelist writes a book to convey some such point, but our busy ancestors, who had no eight hour day were forced to conserve their time, so they took their wisdom in concentrated doses.

"Tobi does wrong, Ziggud is punished" is another Talmudical saying which would furnish a theme for a trilogy of modern novels.

A Talmudical proverb that sounds as though Poor Richard himself might have written it is: "Eat and drink according to thy means; dress above thy means."

My mother was full of these Yiddish proverbs. "One doesn't send the cat for the cream." "If two people say he is drunk, the third should go to sleep." "Ten enemies cannot do the harm to a person which he inflicts on himself."

As vitamins are lost in cooking, much of the taste of a folk saying is lost in translation.

"Early to bed and early to rise, makes a man healthy, wealthy and wise," said Poor Richard. If instead we say, "If you want to be healthy, and strong and have a big bank account, get up early, we may preserve the general thought, but the flavour is gone. In translation from a foreign language, and especially from a language as idiomatic as the Yiddish, much more is lost.

"Az die Bobo volt gehat a bord, volt sie seven a zeide" translated literally means, "If grandma had a beard, she would be a grandpa." This was heard among the old time Jews when someone presented an "iffy" argument. But it's a different world today, a beardless world for the most part, and the punch disappears in the translation.

"As Gott vill, shiest a bezem." (If God wills, one can shoot with a broomstick.) In the translation, it is evident, it would hardly attain its popularity in Yiddish.

The same idea is expressed in the saying, "Everything depends on luck even the Torah in the Ark." A knowledge of the synagogue is requisite for understanding this. There are a number of Scrolls in the Ark but which will be honoured by being elevated for reading depends on where the cantors hand reaches out.

"Die hem zoll man verkoifen abi a gvir tzu sein" sounds hilarious in Yiddish. (One should sell the very shirt on his back, if necessary, to become rich.) It is too idiomatic Yiddish to be translated successfully.

It is the humorous proverb which most defies translation. There are some, expressing some universal insight, which fare better in English. Thus:

"If one lies down with dogs, one gets up with fleas."

"A tree bends when it is young young."

"The ox does not know his strength."

"There is no such thing as a good without some drawback."

"If one needs the thief, he is cut down from the gallows."

"It is always good where one is not."

"Even in Paradise, it is no pleasure to be alone."

The folk sayings are starkly realistic, with no holds barred: "If a Jew is right, he is beaten all the more" expresses the inexorability of anti-Semitism. But there is self-criticism too: "Moishe Rabbenu hat oich nisht gekennt oiskommen mit die Yiddeu" (Moses also had troubles with the Jews.) Offsetting this, there is the more theoptimistic note: "When a Jew breaks a leg, he thanks God he didn't break both legs."

A German Son Of Israel

A Modern Saga

Baron From Wurzburg Who Became An Orthodox Jew

BY HARRY MAOR

The saga of Baron Ernst von Manstein, a German Protestant nobleman who embraced Judaism and remained steadfast to Torah in the face of cruel Nazi oppression, is an heroic chapter in the annals of Jewish history. The baron, who remained in Germany until his death in 1944, was recently reburied in the Warzburg Jewish cemetery.

His conversion to Judaism was not a sudden irruption but the result of an anxious, painstaking quest for religious truth which occupied him during the formative years of his youth. At the age of 18 his doubts about the religious significance of Jesus had grown so strong that he sought an interview with the Bishop of Wurzburg. He had many such interviews, but the Bishop failed to convince him. Then, in about 1888, as an army officer, he found lodgings with an Orthodox Jewish family in Wurzburg-Heidingsfeld. Fascinated by Jewish lore and customs, he decided to study Judaism under the tuition of a local Talmid Chacham, the mohel, Jonas Ansbacher. It was Ansbacher who performed on him the Brit Milah ceremony in Amsterdam. As a result of his conversion has family disowned him.

Notwithstanding the contumely to which he was subjected by relatives and acquaintances in espousing Judaism, von Manstein gloried in his new-found faith. He became an observant Jew, kept a strictly kosher house, and bent his endeavours in support of the Wurzburg Jewish Teachers' College and the Talmud Torah School at Hochberg. His house became a meeting-place for Jewish scholars and educationists. His wife "Fanny" (Franziska), also a convert, claimed she was of Jewish descent. His piety earned him the deep esteem of the Orthodox Jewish circles in which he mixed, and he acquired a profound knowledge of Jewish literature.

The Baron excelled both as a musician and as a painter. In his younger years he once played a violin solo for Bismark and in his maturity was several times offered the directorship of the Strasbourg Conservatoire of Music. There was only one condition — that he renounce his Jewish faith. This the Baron steadfastly refused to do. Music meant much to him, and once in hospital, suffering from acute rheumatism, he had a nurse play Beethoven records to him to sooth the intense pain. Up to 1938 he taught art at a number of institutions, including the Wurzburg Teachers' College. During the infamous kristallnacht, the Nazis destroyed his priceless musical instruments and many of his paintings. On a number of occasions the Nazis made fruitless endeavours to persuade him to renounce his Judaism.

In 1939 the Mansteins planned to emigrate to Palestine but the project had to be abandoned. By 1942, when practically the whole Jewish population had been deported from Wurzburg, Manstein was transferred to the so-called "official Jewish quarters", a kind of ghetto where "privileged Jews" and their families were forced to live under dire conditions.

A year later his wife died, and Mainstein courageously, in face of Gestapo hostility, had her buried in the local Jewish cemetery.

In the "Jewish quarters" Manstein lived a life of deep Torah piety. On occasions people living with him in the Judenhaus were called upon to act as his Shabbas Goyim. He made valiant efforts to avoid eating trefa food. He refused the special rations given to people of "pure Aryan blood." In the winter of 1943, suffering from chronic malnutrition, he was admitted to hospital, an elderly ailing man. The hospital authorities, refusing to acknowledge his Jewish faith, dubbed him "Gottglaubig" (believer in God.)

On his death two Christian relatives insisted he be buried in a Christian cemetery. For the Manstein clan (among them the notorious Nazi General Fritz von Manstein) here was

(Continued on Page 7)

The Rabbi's Corner

By Dr. Samuel J. Fox

QUESTION: Is it permissible to visit a house of mourning on the Sabbath? (E.D.)

ANSWER: some of the medieval Rabbinic authorities (e.g. Seder Hayom) indicate that it is especially commendable to visit a sick person or a mourner on the Sabbath. The reason offered is that a Sabbath visit seems to be a more honored one and a more respectable one since the Jew is dressed in his best clothes on the Sabbath. Furthermore, one can spend more time with a mourner or an ill person on the Sabbath since one is pressed for time to return to his daily work. It has been said, however, that when visiting the poor who find themselves in one of these unfortunate circumstances, it is better to visit during the weekdays when one can bring them assistance and offerings.

The authorities do state, that when visiting an ill person or a mourner on the Sabbath, the customary greeting is changed since it is not in order to express condolence on the Sabbath since the Sabbath is not a day upon which one is to remind his fellow man of mourning or illness. One does, however, explain that the Sabbath is not the occasion for the traditional practice which otherwise is called for in a House of mourning or a home where sickness is present.

QUESTION: Why does Jewish tradition insist that the wine cup used for Kiddush be full?

ANSWER: The cup of wine is the object over which the blessings are chanted in which the individual pronounces the sanctification of the atmosphere and the home on the Sabbath. Since it is thus used as a vehicle of sanctification, it is required to be filled up to the very brim so that man will understand that there can be no half measure of sanctification. This applies to the cup of wine, no matter what Mitzvah it is used for. When it is used for Mitzvah it is known as a "Kos Shel Brochoh" (cup of blessing.) It is at such occasions that man acknowledges the sanctity of his surroundings and takes cognizance of the Almighty's blessings. One is thus enjoined to be completely sanctified rather than partially cognizant of the nearness of the Almighty. Thus the cup must be full so that we realize fully whom we face at that moment.

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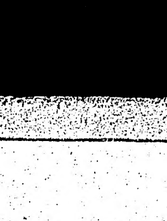
ONLY IN AMERICA



BY HARRY GOLDEN

THE SOLID GOLD WATCH

Aside from their zeal for profits (endemic to all men in all times) the peddlers on the East Side also had a streak of humanity. It wasn't that they were purely altruistic, it was that their altruism made them money.

For instance, they used to sell very cheap solid gold watches. The watches weren't so cheap that everyone could buy one, but most of the heads of families could and did. They wore it proudly over their girth when they paraded to **shule** on the Sabbath.

A solid gold watch wasn't necessarily a form of conspicuous consumption on the Lower East Side but a symbol of responsibility. It identified the **pater familias.** These solid gold watches were precious momentos. Fathers passed them down to the eldest son and thousands of lawyers, doctors, social workers, salesman wear them to this day.

These watches kept exceptionally good time and as I remember it were easily repaired and cleaned. They were usually the one thing of material value in the house, the one thing no child was supposed to touch or handle.

A friend of mine who had inherited one of these solid gold watches tells me that when the Federal Government broadcast its need for gold some years ago, he took the watch to a jeweller to have it appraised. He was surprised at the low vaule the jeweller quoted considering how heavy the gold case was. He questioned the estimate.

The jeweler said the watch wasn't worth more. There was very little gold in it. To prove it, he pried from the interior of the case a band of sturdy iron which contributed three-quarters of the weight to the watch. The case was solid gold but very thin solid gold. Once the hidden iron band was removed, the watch was appreciably lighter.

My friend took back the watch and thought if it had been solid gold his father could never have purchased it. But for all the world it looked like the real thing, just like the watches the uptown German Jews wore. After all what difference did it make?

The idea was good, and that was all that mattered.

THE LADY OF THE ARTS

There's a Miss Agnes in every town. Miss Agnes is the lady who is able to turn the Little Theatre Group into a political issue. She's also the lady who manages to put 200 husbands under open arrest and march them to a long dance recital.

Agnes sometimes irritates people because she is trying to fill a void others would rather leave vacant. Agnes is bringing culture to the community. Agnes, in fact, is a disciple of culture and goes about the propagation of the new faith with all the singlemindedness and brutality of a Middle-Ages knight. In the kaffee klatches, bridge sessions and martini parties, Agnes talks up culture, sells tickets, and urges museum trips.

Unfortunately, there are people in the community who are pettily jealous of Agnes. They dislike someone who maintains we need high standards. They don't understand that Agnes is a product of a revolution. She is not the patriot who wants a new constitution nor is she the minister who wants to preserve the monarch. She is the counter-revolutionary, a Lenin waiting for Count Ludendorf to summon her to the sealed car which will speed her to her own Finland Station.

Artists get the idea. They live in a democracy. A democracy permits a William Blake to suffer obscurity all his life and achieve immortality after it. The fact that most artists suffer does not guarantee their works to posterity; but after William Blake's example no one claps them into jail.

Agnes and her Culture Committee aim to become a Maecenas. Maecenas was the Roman millionaire who supported Horace and Virgil.

Art has always had a Maecenas of one sort or another. Royalty supported Mozart, Haydn and Bach. The American University is a Maecenas to modern poetry. But the biggest Maecenas of all time is Communist Russia. Except no one can bear listening to what their artists have to say. Being a Maecenas is no guarantee of quality, either.

The problem in redoing society is that you can't redo only part of it. You have to redo all of it and all of it at once. You've got to vote democratic or republican.

Society is made up of steel struts and girders, concrete and bricks, glass and steel. Society is not simply the facade. And that's what Agnes and the Culture Committee want to foist on the community—a facade. They call it art.

AMERICAN POLITICS AND THE STAGE

The best plays about politics ever written are **King Lear, Richard III** and **Hamlet.** No playwright has never matched Shakespeare in undertsanding the politician.

Possibly the best American play about politics was **State of the Union.** It was a wholly topical play. Mr. Lindsay and Mr. Crouse re-wrote lines every night to make the play accord with the day's headlines. **State of the Union** was an admirable comedy. It told us what it may have been like to have been Wendell Wilkie. It instructed us to what degree a man may or may not want to be President, but it did not tell us about the relationship between man and government. Jerry Lawrence and Bob Lee, with their recent hit, **The Gang's All Here,** gave us an excellent dramatic treatment of the Harding era.

Of Thee I Sing and **I'd Rather Be Right** were theatrical satires. Rather than politics, it seemed to me, they were satirizing the way the newspapers reported on politics.

But the best writers on politics are really the politicians themselves. Lincoln defined the role of a democratic government when he said it was "a government of the people, by the people, and for the people"; and Woodrow Wilson defined the role of the democratic politician when he said that he intended to be not only the President of the United States but the leader of his party.

What American playwrights and novelists understand about politics is that it can often be thought of as a complex game.

Gerald Johnson said that politics sometimes resembled a poker game where one player fills a straight flush only to look up and see that his opponent has pulled a gun. The tendency of American writers has been to emphasize this aspect of politics; the man who does not go along with his party, or who is in some sort of personal revolt from the rules of the game.

But the political party is one of mankind's noblest inventions. It is rarely the individuals, reformers though they may be, who institute an eight-hour working day, or a New Deal, or improved social security benefits. No reformer would dare propose an income tax law. Reforms are accomplished by the party, and the prime purpose of the political party is to preserve government and the health of citizenry.

This has remained the steadfast purpose of the political party from the time of Pericles through the time Thomas Jefferson and Franklin D. Roosevelt. Let me borrow the words of Professor Harry Jaffa of Ohio State: "The most difficult task of satesmanship is that of providing not the foundations but the perpetuation of political institutions." This is the relation in which Hamlet, King Lear and Bolingbroke stand to government. They want to preserve and extend the political institutions of their countries.

The point of politics is not to get elected but to see that the stae survives. American playwrights have yet to show the dramatic possibilities of this truth.

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A Humorous Life Story

How He Conquered Hollywood

GROUCHO AND ME

BY GROUCHO MARX

THE FOLLIES OF 1929

(This is the eighth in a series of twelve articles based on the best selling book, "Groucho and Me," by Groucho Marx, published by Bernard Geis Associates.)

Having four sons open on Broadway in a successful show was the climax of my mother's career. Like any other woman, she had ordered a new dress for the occasion. When I say "ordered", I don't mean she went to Bergdorf Goodman's. She sent to Brooklyn for her dressmaker. While standing on a chair, being fitted for the gown that was soon to dazzle the first-nighters, she slipped and broke her leg.

I believe a disaster of this size would have discouraged most women from going to the theater, but not my mother. If anything, that made the opening night even more exciting. I doubt if anyone ever entered a theater more triumphantly than she did. Smiling and waving gaily to the audience, she was carried in on a stretcher and deposited in a front row box seat.

Moment of Triumph

This was her personal victory. This was the culmination of twenty years of scheming, starving, cajoling and scrambling. And I'm sure that, to her, that night was worth every minute of it. You'll have to concede that this was a most unusual occasion. Never in the history of the theater had four brothers appeared on Broadway as the stars of their own show, and a little thing like a broken leg was not going to rob her of that supreme moment.

In spite of the old scenery and the shabby production, I'll Say She Is! was a tremendous success. Critics swooned with joy. And when they came to, they raved ecstatically. A number of them wrote, "Where have these boys been hiding all these years?" The fact is, we hadn't been hiding at all. We had been playing around New York in big-time vaudeville for a long time. I guess the critics don't get much news of the outside world high up in their ivory towers.

We played I'll Say She Is! for three years. Then in 1926 Sam Harris, a fine producer put us under contract. He engaged George S. Kaufman and Morris Ryskind, probably the best two satrical writers in the business, to do the book for us. Among Kaufman's and Ryskind's many other theatrical bull's-eyes was Of Thee I Sing, the first musical play to win the Pulitzer Prize. To insure the success of our new show, Cocoanuts, Mr. Harris engaged an unknown composer named Irving Berlin, who up to that time had knocked off only three or four hundred hit songs.

The play was a big hit.

Up, Up, Up!

Soon a much hotter business than show business attracted my attention, and the attention of the country. It was a little thing called the stock market. I first became acquainted with it around 1926. It was a pleasant surprise to discover that I was a pretty shrewd trader. Or at least so it seemed, for everything I bought went up. I had no financial adviser. Who needed one? You could close your eyes, stick your finger any plae on the big board and the stock you had just bought would start rising. I never took profits. It seemed absurd to sell a stock at thirty when you knew it would double or triple within a year.

My salary in Cocoanuts was around two thousand a week, but this was pin money compared to the dough I was theoretically making in Wall Street. Mind you, I enjoyed doing the show, but I had very little interest in the salary. I took market tips from everybody.

One Wednesday afternoon on Broadway, Chico encountered a Wall Street tipster who told him in a whisper, "Chico I just came from Wall Street and all they're talking about down the street is Anaconda Copper. It's selling at a hundred and thirty-eight dollars a share and it's rumored that it'll go to five hundred! Grab it before it's too late! This is right out of the horse's mouth!"

Chico, a well-known horse lover, immediately rushed to the theater with news of this bonanza. It was a matinee day and we held the curtain for thirty minutes until our broker finally assured us that we had been lucky enough to get six hundred shares. We were ecstatic! Chico, Harpo, and I were each proud owners of two hundred shares of this gilt-edged security. The broker even congratulated us. He said, "It isn't often that anyone gets in on the ground floor of a company like Anaconda."

I now began spending my mornings sitting in a broker's office staring at a big board swarming with symbols I didn't understand. Unless I got there early, I couldn't even get in. Some of the brokerage houses were playing to more people than many of the Broadway theaters.

Black Friday

Then, one spectacular Tuesday, Wall Street threw in the towel and collapsed. The towel was an appropriate gesture, for by this time the whole country was crying.

Some of the people I knew lost millions. I was luckier. All I lost was two hundred and forty thousand dollars. (Or one hundred and twenty weeks of work at two thousand per.) I would have lost more but that was all the money I had.

(In the ninth article of this series, appearing next week, Groucho and his brothers head for Hollywood.)

OUR FILM FOLK

CARY GRANT — THE JEWISH BOY FROM ENGLAND

By Herbert G. Luft

LONDON, (JTA) — I talked with Cary Grant at Shepperton Studios in Middlesex, some 20 miles outside the British capital, where the screen star is busy not only in his own profession but also doubling as co-producer of "The Grass is Greener," the Hugh & Margaret Williams' drawing-room comedy which was highly acclaimed on the West End stage in spite of its slight and fluffy contents. Guiding the venture is producer Stanley Donen, a youngish looking man and former dance director who has become Grant's partner after their successful association in "Kiss Them for Me" and "Indiscrete" —the latter also a British venture involving Ingrid Bergman opposite our male star.

The first impression we could gather from visiting the huge stages transformed into replicas of a lush aristocratic manor, is the relaxed atmosphere within the British studio which keeps cast and crew in a friendly spirit—quite unlike the constant tension prevailing on many of our own motion picture sets. Cary Grant, affable and easy-going, seems to fit perfectly into such a setting. During a rehearsal involving co-star Deborah Kerr and Bob Mitchum I had a chance to chat with Grant who speaks freely without any pretense. Today, at 59, sun-burned, of athletic built, immaculately dressed, he has remained the eternal bon vivant of the screen. His current portrayal as the British husband, who through his wit and charm wins back a straying wife, epitomizes his flair for subtle comedy, for almost three decades the Cary Grant trade-mark. Although he has proven many times his versatility as an actor, he favors his debonair characterization which has set standards for hopeful screen newcomers. As Michael Curtiz once commented, "Some thespians squeeze a line to death. Cary tickles it to life."

Today making his 59th motion picture, Grant was born 59 years ago, January 18th, only son of clothing manufacturer Elias Leach of Bristol, England. The early interest of young Archibald Alexander Leach into the glamor of the stage inspired him to conceive a theatrical lighting effect while attending Fairfield Academy. He took his idea to an electrician at the Princess Theatre and was permitted to install and operate his innovation which faciliated set and scene changes. Enthralled by his association with show business, the boy left home at the age of 13 to join Bob Pender's acrobatic troupe which no more specialized in eccentric dancing, clowning, tumbling and stilt walking. Four weeks later, father Elias dragged him home where the unhappy Archibald remained for 18 months—then rejoining Pender. When the young man accompanied the group to New York in 1920 for an engagement at the Hippodrome, there was no further parental opposition. He stayed on in New York after the show closed, taking on a series of odd jobs such as being a barker for the Red Mill and the Tunnel of Love at Coney Island.

Returning to Britain without having succeeded as an actor in the States, Master Leach was signed by agent Arthur Hammerstein for his second fling at the U.S.A. with the musical comedy, "Golden Dawn." Other Broadway shows followed quickly, such as "Polly" with Fred Allen, "Boom Boom" with Jeanette MacDonald, "Street Singer" with Queenie Smith, "Nikki" with Fay Wray and Douglass Montgomery. During the depression, young Archibald put together a mind-reading act and toured the country. During the summer of 1931, he appeared in 12 operettas staged by the St. Louis Repertory company. In 1932, he was successful in the continental musical, "Countless Maritza."

Coming to Hollywood for a movie career, he was screen-tested by Parmount and made his debut in "This is The Night" opposite Lily Damita and Charles Ruggles—for the first time being billed under the name of Cary Grant. (The new name was legalized in 1942, at the time Grant secured his final U. S. citizenship papers.)

Twenty-one pictures and five years later, Cary Grant zoomed to stardom in "The Awful Truth" with Irene Dunne, a screen comedy which won an Academy Award for director Leo McCarey. Both Grant and McCarey were pretty much specialized in the same genre thereafter, but never worked together for 20 years until Jerry Wald re-united the two in "An Affair to Remember."

During a quarter of a century, Cary Grant has made such hilarious comedies as "Bringing Up Baby" and "Philadelphia Story", both co-starring Katharine Hepburn; for Dore Schary at RKO, he starred in "The Bachelor and the Babbysoxer" (which won Sidney Sheldon an Academy Award for the best screen original), and "Mr. Blanding Builds His Dream House." For Samuel Goldwyn, he portrayed the guiding angel in "The Bishop's Wife." "People Will Talk" was an unsuccessful remake of "Dr. Praetorius," by the Swiss playwright Curt Goetz, which remained alien to the American taste in spite of Darryl F. Zanuck's production and Joseph L. Mankiewiecz's splendid direction. For George Stevens, Grant appeared in "Penny Serenade" and "The Talk of the Town." With Alfred Hitchcock, he was associated in "To Catch a Thief" and most recently in "North By Northwest." And in Wald's production, "An Affair to Remember," Cary showed unusual warmth and depth of characterization.

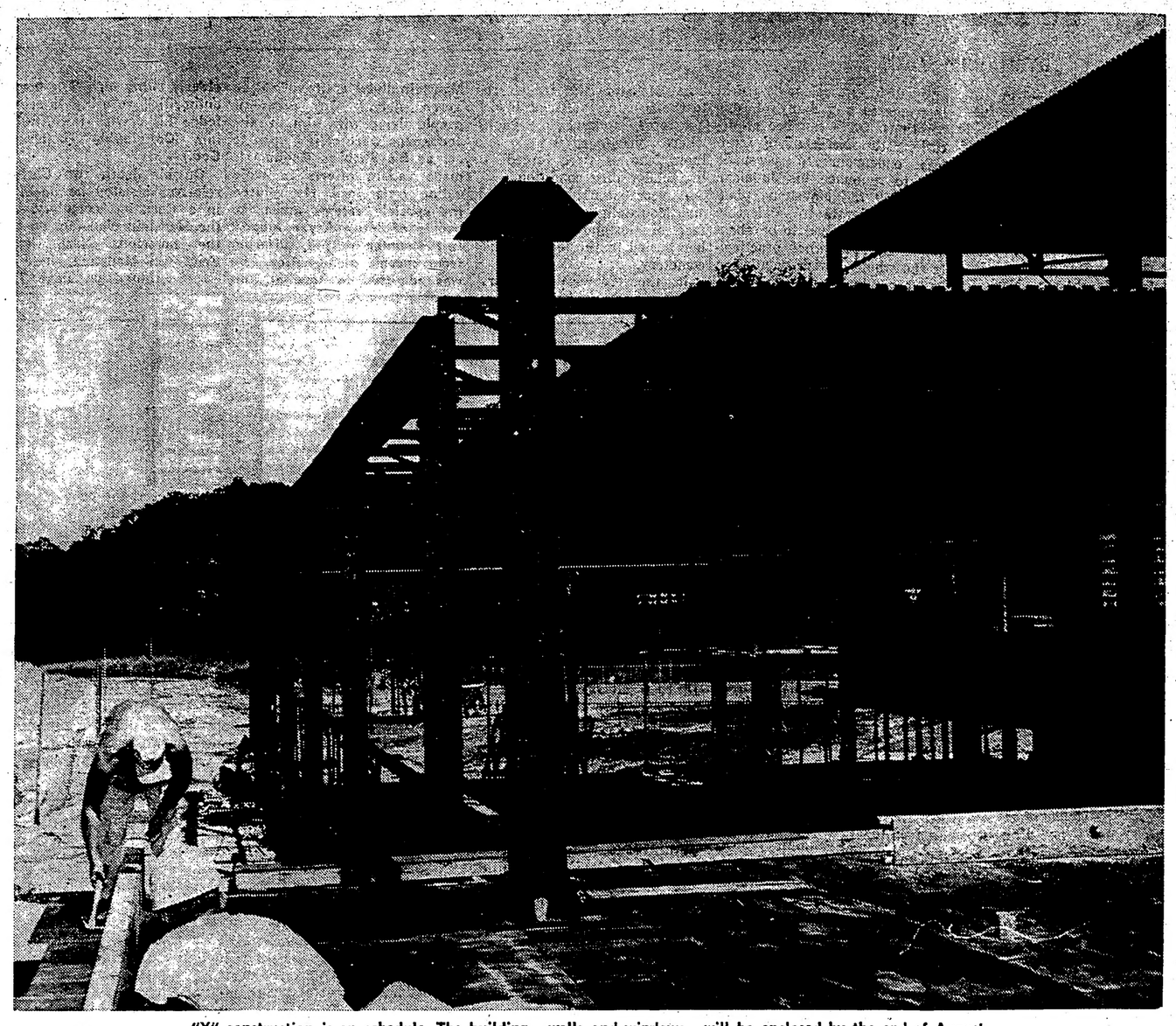
Among Cary Grant's dramatic screen appearances, there are his Cockney delinquent in Clifford Odets' "None But the Lonely Heart"; his American journalists in "Crisis" opposite Jose Ferrer's dictator; and the British officer fighting Napoleon in Spain in Stanely Kramer's "The Pride and the Passion." In each one of his films, Grant has been true to his own personality. As he told me, two of his most successful films have been nonsensical comedies dealing with military in disguise; "I was a Male War Bride" for Howard Hawks of 1949; and last year one of the all-time biggest box office grossers, "Operation Petticoat"—the latter story-wise not to my liking.

A man of many moods, Cary Grant seems extremely relaxed; yet at the same time he is a worrier, a stickler for details and a perfectionist. He takes his work and life with humor, having been married three times, to Virginia Cherrill, Barbara Hutton-Reventlow (Jill St. John's mother-in-law) and last to screen actress Betsy Drake.

When I looked up from my 5 feet 2 to his majectic 6 feet 1, he immediately commented, "It is not the height that makes the man." Such is the wisdom of Cary Grant.

FOR THE BENEFIT OF YOUNG AND OLD

PROUD AND MAJESTIC — RISES TORONTO'S NEW YM-YWHA CENTRE BUILDING



"Y" construction is on schedule. The building - walls and windows - will be enclosed by the end of August.

FINAL PHASE OF FUND DRIVE UNDER WAY

(By Our Staff Reporter)

Cries of children mingled with the rattle of riveting hammers when we visited the 27 acre site of the new North Toronto Y.M.-Y.W.H.A. Although the building will not be completed until early next summer, many youngsters are already enjoying the facilities and the beautiful vacation-spot atmosphere.

Midsummer Drive

Four tennis courts are in current use; basketball, baseball, volley-ball, arts and crafts and other activities on the supervised playground are in full swing. Camp Fundale day-camp is firmly established among the evergreens on the south boundary.

A vigourous mid-summer fund-raising drive has just been launched to raise the remaining $700,000 before the end of August. In the Downsview district canvassing of local residents has already begun, undertaken by members of a number of B'nai Brith lodges. Lou Ronson, co-ordinating chairman of North Toronto initiated workers meetings led by co-chairmen Sydney Faibish, Cyril Houser and Allan Kahn of the Downsview Division. Jack Van Der Hout, Harry Solomon and Ralph Fisher, co-chairmen of the Charter Division, have also met to organize canvassing. Co-chairmen Leon Slan, Bernard Porter and Albert Molson are leading the Membership Division into action. A number of large scale meetings are planned later this summer to bring the campaign to a successful conclusion.

Huge Swimming Pool

Rapid progress has been made on the construction. According to a statement by the architect, the sleek new building will be entirely enclosed by the end of August and the huge outdoor swimming pool completely tiled and ready for the finishing touches before the grand opening on June 1, 1961.

SHAAREI TEFILLAH SISTERHOOD

SHAAREI TELFILIAH SISTERHOOD entertained Mrs. William Herskowitz, June 29 at an informal gathering of the Sisterhood. Mrs. Herskowitz is leaving for New York.

An original skit was prepared for the occasion and presented by Mrs. Leon Gasner, Mrs. Harold Kochberg, Mrs. Saul Hirsh and Mrs. Meyer Zeifman. The president, Mrs. Gasner, spoke of the Rabbi and Mrs. Herskowitz and wished them health and success in their future, and presented her with pieces of crystal from the Sisterhood.

Mrs. Herskowitz spoke to the ladies about Sisterhood, its meaning and aims and thanked them for their gift and then presented the Sisterhood with a gavel inscribed "Shaarei Telfillah Sisterhood with affection, Sylvia Herskowitz, 1960".

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Harry Solomon (left) is shown here organizing a part of the Charter Division drive with (left to right) Sol Bookspan, Nathan Rosen and Abraham Lieberman.

Jack Van Der Hout recently played host to the Charter Division of the "Y" over-the-top campaign. Some of the group attending are shown here, left to right: Louis Stulberg, Samuel Collins, Lawrence Shankman, Samuel Z. Donnenfield, Ernest Goodman and John C. Oelbaum.

CONGOLESE JEWS HIDING

(Continued from page one)

Bulawayo itself is expecting a trainload of 500 women and children to be followed by another 24 hours later. All voluntary organisations are geared to deal with the arrivals. The Jewish community of Salisbury, to whom many members of the Congolese Jewish communities are related — coming as they do originally from Rhodes — has been planning to deal with such a possible emergency situation long before the proclamation of the independence of the Congo. Two leading members of the Sephardi community in Congo flew to Ndola which is the first reception centre to be set up on the Copper Belt, to make the necessary arrangements for the Jewish refugees to proceed to Salisbury. 40 Jews arrived in a convoy of 25 cars with Jewish refugees and left later for Salisbury. More are expected.

Rabbi Moses Levy, the Chief Rabbi of the Congolese Jewish community has been keeping in touch with Salisbury by telephone. He said it is his intention to evacuate all the members of the community who wish to leave, before he himself leaves his post.

No details are yet available here about Jewish refugees from Leopoldville, with which there is no contact. It is presumed that many Jews have been able to escape by crossing to Brazzaville, in the French Congo before the route became too hazardous. Stanleyville, which had about 60 Jewish families, is cut off and no information is available, but it is understood that some refugees have made their way to the neighbouring territories of Tanganyika and Portuguese Angola.

So far there have been no reports of any Jewish casualties.

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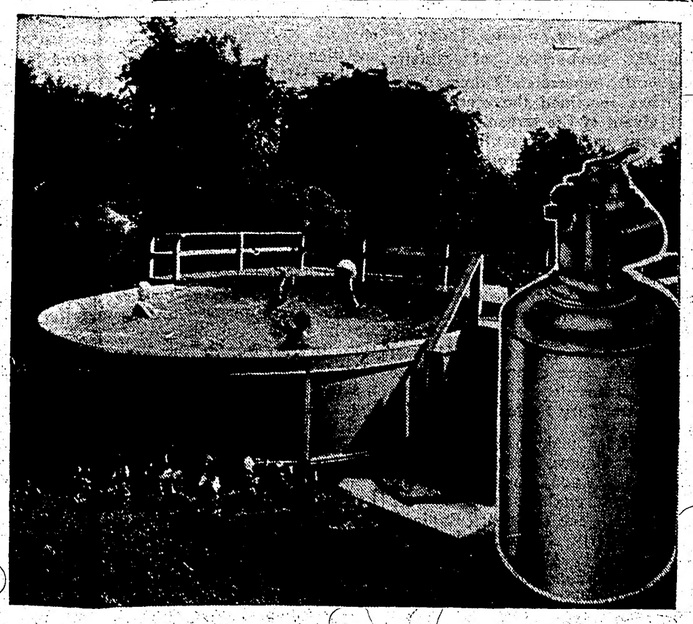

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Canadian Panorama

BY MORDECAI HIRSHENSON

WRITER FACES (UNAPPRECIATIVE) AUDIENCE

Jewish Montrealers finally got a chance recently to meet face to face with Mordecai Richler, the city's native son who has recently returned — temporarily — from his expatriate haunts in London. Many Montrealers have been chafing under the unflattering portraits the young novelist has drawn and this was their opportunity to confront him.

Richler — contrary to his better judgment, probably — agreed to appear at a literary evening at a suburban synagogue.

Sporting a skull-cap, Richler frankly admitted his defects as a public speaker and read his comments from a prepared script. Henny Lowy, writing in the Montreal Jewish Chronicle, gave a pen-portrait of the young novelist's appearance:

"Short, with long hair and the look of a sad dog, Montreal Richler gives the impression of a shy uncommunicative individual. His answers are monosyllabic and slow in coming out. "Do you consider London your home?" " . . . um . . a . . . I guess so." "Do you enjoy public speaking?" "No." "Are you working on anything at the moment?" "Yes". More relaxed with his friends, one of them asked him, "Mordy, do you like dogs?" Carefully weighing the question, he answered, " . . . um . . . a yeah, sure."

His paper was a serious one denouncing the money cult, shopping centre dedications and the modern synagogue trend.

To judge from the account, the audience came not to hear Richler but to literally "talk back" at him. At times the audience's questions and remarks as reported, sound very much like passages taken out of a Mordecai Richler short story or novel. Here are some of them:

—Do you think you are the Messiah?

—Do you think there is any hope for world Jewry?

—Why did you call Duddie, Duddie? Why didn't you call him Tony and make him an Italian?

—Why don't you leave us alone?

—Why do you always pick on us, what will the goyim think? (this, incidentally, after Richler had anticipated in the paper he read that many of his Jewish critics have only this complaint).

To the disappointment of the audience Richler did not elaborate very much in the discussion, and his last statement of the evening was "I have no answers, only questions."

According to reports the 29 year old novelist will be spending some time in Toronto this coming winter gathering material for a non-fiction book on Canada he is writing.

ENFORCE THE ANTI-DISCRIMINATION LAW, SAYS THE GLOBE

Back in the early 1950's the Toronto Globe & Mail saw no virtue in laws that forbid racial and religious discrimination. When the Fair Employment Practices Act was passed in 1951 and three years later when the Fair Accommodation Practices Act was enacted in 1954, the Globe's editorialists shook their heads dolefully predicting that such laws, rather than lessen discrimination and prejudice, would on the contrary only instigate and stimulate racial and religious conflict and tension.

Though the Globe and Mail normally supported the policies of the Frost government, on this issue the morning newspaper dissented sharply from its favorite government. The way to beat discrimination, it insisted, was not legislation but education.

By July 1960 the Globe & Mail has apparently undergone a change of heart — and one to be welcomed. In commenting on the recent case of anti-Negro discrimination in a summer resort near Peterborough, the Globe expressed indignation that the resort owner seemed to be deliberately flouting the FAP act, saying quite openly that he would not permit Negroes as guests.

This was the Globe's comment:

"Ontario has a law on its statute books, the Fair Accomodation Practices Act, which makes it an offense to deny anyone accomodation, services or facilities customarily available to the public, on the grounds of race, creed, color or national origin. The administration of the Act is the responsibility of the Minister of Labour, Mr. Charles Daley. The enforcement of the law is the responsibility of the Attorney-General, Mr. Kelso Roberts. It is very much the business of these two Cabinet Ministers to find out, in view of the uncertainties about the Akron visitors' reservations, the state of affairs in the Buckhorn Lake area."

It is claimed by its advocates that anti-discrimination laws are themselves the best form of education. Certainly these laws have done a job of educating the Globe & Mail's editors.

WILL DUPLESSIS' "CHANGE OF NAME" LAW BE SCRAPPED?

With the advent of a new government in Quebec it will be interesting to note what happens to some of Duplessis' favorite pieces of legislation — for instance the Change of Name Act.

The act was passed by Duplessis' yes-man legislature with very little discussion and no preliminary notice. It requires every change of name in Quebec to be decided by the Quebec legislative assembly and such individual bills, to reach the floor of the legislature, had to be personally approved by Premier Duplessis in his capacity as Attorney-General. Moreover, a person changing his name had to be identified in official documents by both old and new nomenclatures.

Some constitutional lawyers have held that the Quebec Change of Name Act is invalid for a man's name cannot be regarded as an item of provincial jurisdiction. If it were, the same man might legally bear ten names as he moves across the country from province to province.

ADVERTISING A "JEWISH -OWNED" BUSINESS

The yellow pages of Toronto's phone-book carry an insertion by a tombstone firm with the following message in bold type "Jewish-owned and operated"—hardly a relevant point to be made in what is an advertisement of a commercial interest. If the firm wants to advise the public that it specializes in Hebrew inscriptions, it could easily say just that. Some Gentile-owned firms also provide this service and it is surprising that they have not objected to this gratuitous information in the advertisement.

JEWS IN SPORTS

MEN AND EVENTS
By Harold U. Ribalow

THE MACCABIAH

Early in 1961, the Maccabiah will be held in Israel and already plans are afoot to make it the best and most significant of all these Games. The idea is to transform the occasion into a world Jewish sports festival, with international recognition for whatever records are achieved at the Games. The intent is to take control of the event away from the Maccabi World Union and make it the responsibility of the Jewish communities all over the world. The Maccabi World Union will be a permanent member of a new international Maccabiah Sponsoring Committee, on which all participating nations will have representatives. A committee of experts—not amateurs—will be asked to organize the Games, in an attempt to avoid errors of the past. . Tickets will be sold with the aim of making some money, profits going to help provide Israeli youth with better sports facilities.

Thus far, 25 nations will take part in the Games and each country will have its own Organizing Committee. It doesn't help that early in May, 1961, three months before the Maccabiah, Hapoel in Israel will organize its own festival, under the sponsorship of the Socialist International Labor Federation. But if the Maccabiah will be handled in a professional manner, and records achieved will be recognized, well, then, these Games will be far more valuable than anything Hapoel can come up with.

The Maccabiah Village will become a youth hostel with a fine trace, an open-air swimming pool and good playing fields. In all the Village will accommodate 1,000 youngsters. Before and during the Maccabiah there also will be a youth jamboree for boys and girls between the ages of 14 and 17. So it looks like a very hectic and lively time in 1961 for sports in Israel.

RONNIE COHEN

There aren't many good Jewish prize fighters around, but there is one who may have the makin's. His name is Ronnie Cohen, a 22-year-old lad who recently scored his 11th straight knockout over Al King of Connecticut. Ronnie is a southpaw, along the style of Lew Tendler and he can hit. In all, he has lost only two of 24 fights and has KO'd 17 opponents. He floored King in the sixth with a left to the body and opened a cut over King's eye with a right hook in the next round. He finished King in the eighth. Good going.

Cohen was born in Brooklyn and grew up in an orphanage—which may be a basic reason he turned to the ring. These days only the under-privileged are willing to fight with their fists for a living. He served in the Army and saw service in Korea. He is a 142-pounder and we may hear more from him.

ON MENDOZA

I have been asked whether Daniel Mendoza, the first great scientific Jewish heavyweight prize fighter, won the support of non-Jews. As a matter of fact, Mendoza was the protege of the then Prince of Wales, the fun-loving playboy who became King George IV. The result of this relationship led to the acceptance of the Jew as a man of courage in England at a time when the British were far less tolerant of the Jews than they later became. Mendoza's entire boxing career was intermixed with non-Jewish friends and supporters, although there was anti-Semitism aplenty in the ring of that era. The Prince of Wales will play a key role in my forthcoming book on Mendoza, which I hope will be made available next year.

Struggle In Toronto Schools

(Continued from page one)

others, whose training at home or church s sufficient, be overloaded. An interesting observation is that some Jewish children do attend these classes, while some non-Jewish children, do not.

"No Revolution"

On the level of ideals, a great achievement was scored. As Mrs. Bishop says, "Evolution, not revolution is the aim. We want to save bad feeling." While many are freed from unpleasant participation, no one is being deprived of his rights as set down by the Board of Education. The problem is not primarily a Jewish one. Don Mills is faced with the same situation, but its majority population is not Jewish. The entire issue revolves around the riddling questions: is religious education at school necessary or not ? Is it the role of parent or teacher to instil such knowledge? It is noteworthy that here the entire matter was handled quietly but firmly, diplomatically, and with good will. Proof of success in both Cedar Grove and North Wilmington Public Schools was given recently in a report of the director of the North York Board of Education, in which he recommended that the new policy was acceptable and that it be continued in the future.

Non-Jewish Lady Led Fight

Mrs. Bishop, trustee of a Ward predominantly Jewish, played a unique and important role. She had to manipulate so as to attain favourable results while also satisfying all members of her area. She guided, negotiated, and was, as Mrs. Kirzner, 189 Brighton, a mother involved in the procedures, remarked "just wonderful. She really went out on a limb for us."

Thus, in two schools the new compromise has been successful and will be continued. Nevertheless, the proof of the pie, so to speak, in in the eating. Only when the same plan spreads, when it is adopted in other areas, in non-Jewish schools, will it have hit its mark. Only then, will freedom of religion in word and deed be present in our schools.

First Canadian Camp Ramah Opened Sunday

A special Dedication Service on Sunday, July 17th officially opened Camp Ramah in Canada, located among the beautiful Muskoka Lakes.

More than 1000 parents, and heads of committees of all affiliated Conservative Congregations, Men's Clubs and Sisterhoods participated.

The idea of Camp Ramah was born 13 years ago, as a summer encampment where Jewish children could enjoy pleasant outdoor activity as well as sop up a knowledge of living Hebrew, prayers and ritual, all as part of routine camp life.

Ramah is sponsored and operated by the United Synagogue of America, the organization of Conservative Congregations, associated with the Jewish Theological Seminary. The monies for the purchase of the Ontario Camp were contributed by Conservative Congregations in Ontario and Quebec.

While priority has been given to children affiliated with Canadian Synagogues from every province of the Dominion, there are more than 100 children from 16 States of the United States, and from cities like Detroit, Atlanta, Cleveland, Rochester, New York and Buffalo, with many of the parents holidaying in Ontario for the first time.

The reason Hebrew is the spoken language at the Camp is rooted in the belief of its founders that translation never does justice to a language, and that children must live in the language before they can get its spirit, before they can grasp the meaning of the Holy Books. At the Camp every activity from baseball and religious instruction, to music and drama, is conducted entirely in Hebrew.

Ramah is an attempt to expose the young child to a positive, challenging, emotional and intellectual achievement unrivalled in Jewish life today and it is making a solid contribution to the development of a richer and more meaningful spiritual life.

Mr. J. Barney Goldhar, Chairman of the National Ramah Committee of Canada presided at the Dedication Ceremonies.

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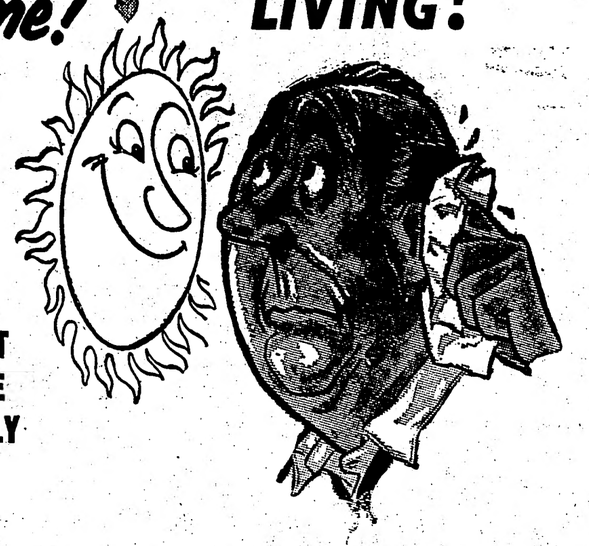

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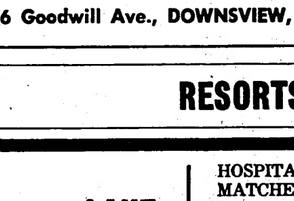

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What Can Be Done?

Serving The Disturbed Child

By Samuel S. Feldgoise

Guidelines Cite Tested Principles Of Community Child Care Practices

The experience of Jewish communities in coping with the complex problems of providing diagnosis, care and treatment for disturbed children, has been brought together in a comprehensive booklet, "Guidelines For Jewish Community Services to Emotionally Disturbed Children."

The brochure, prepared by the Child Care Planning Committee of the CJFWF, has been widely distributed to all Jewish family service and child care agencies, as well as national and federal government agencies.

Mapping a Program

The Committee sought to study how services to disturbed children under Jewish auspices could be improved, and to develop guides to help Jewish communities provide such services.

A basic concern in the growing need to aid emotionally disturbed children, is that the highly specialized services involve costs, administration and technical knowledge which many communities are unable to resolve.

An emotionally disturbed child was defined as "one who requires special management and treatment either inside or outside his own home because of disturbed adjustment in the home, school or community. Such a child manifests disturbances in personal development and relationships which may be in response to family and social conditions or may stem from basic weaknesses or lacks in the child's development.

Preventive Service is Basic

A community program for disturbed children should provide precentative service as well as direct treatment, to hold down community costs of treating more serious illness, and to prevent or reduce the cost of illness in later life.

All community institutions and agencies which promote sound community living and help to strengthen family life, contribute to the healthy development of children and are thus, in a fundamental sense, preventive programs.

These, together with a good diagnostic service, basic child care services and specialized treatment programs help round out a suitable community preventive program.

Essential in this framework is public (governmental) assistance sufficient to provide minimum support for needy families. Such support is basic to sound community health, to help assure that no child need be separated from the security of his own family.

The "Guidlines" note, however, that while the principle of public assistance is universally accepted in the United States, the standards and levels of assistance vary widely from community to community and are often inadequate for maintaining minimum health conditions. The Committee stressed the obligation of the Jewish community, in common with other citizens, to secure adequate basic services for all in the community who need them.

Providing Direct Services

Direct services for treatment of disturbed children vary with the size of the community and the auspices under which the service is offered.

In large cities, specialized child care or multiple-function family agencies provide the necessary diagnostic and treatment programs. In most intermediate and smaller communities, mupltiple-function Jewish casework agencies offer these services, although in many instances specialized, non-sectarian community agencies are called upon for assistance.

The small communities pose a special problem. A substantial number of those with under 10,000 Jewish population are manned by professional federation executives whose many responsibilities include fund raising, community relations, budgeting and, sometimes, operation of center programs. Some must turn to community-wide agencies for help in making referrals.

As a working basis, the report proposed that Jewish community diagnostic services perform the following primary functions: provide information about available resources for children in the community; evaluate children's problems and help families to understand the nature of the child's conflicts; and assume responsibility for follow-up, especially in small communities where referrals to non-sectarian agencies may be necessary.

Small Town: Special Problems

Limited experience, funds and resources create other special problems among smaller Jewish communities.

The report notes the following:

- The need for services to disturbed children often is not recognized, simply because the small community lacks appropriate treatment resources and does not understand many of the problems of children.
- Where services do exist, they are "not related to the social realities." A child guidance clinic may recommend a foster home, but the kind of home required may not be available.
- The scarcity of trained personnel, partitcularly psychiatric counsel, and the lack of diagnostic facilities result in inadequate understanding of the child and his special needs.
- Specialized services for emotionally disturbed children are seldom available in small communities. Where good non-sectarian services exist, they are used if Jewish facilities are unavailable.

Sources of Service

Regional agencies can often be called upon for diagnostic service or residential treatment. Examples include Bellefaire, the Atlanta Jewish Children's Service and the New Orleans Jewish Children Service.

The availability of regional services is especially important for small communities which do not have the volume of need nor the range of services to warrant the establishment of specialized child care services.

The regional agency plays an important consultative role in helping to mobilize existing services under whatever auspices are available. These include not only treatment facilities but also the involvement of central Jewish community groups.

The report notes that a "pattern has begun to develop" whereby expenses are shared between the regional agency and the local community. The principle of shared cost is regarded as a temporary expedient, however, until local communities can accept responsibility for service to their own children.

Recipe of the Week

FISH PAPRIKASH

3 large onions, sliced
1½ tablespoons cooking fat
1½ teaspoons paprika
1 cup cold water
Salt and pepper, to taste
3 pounds pike, carp, or bass

Fry onions gently in fat until golden brown. Add paprika. Mix well and add water. Season with salt and pepper. Add fish fillets, cut into serving slices. Bring to boil, then simmer gently about 45 minutes, shaking the pan occasionally to prevent sticking. Add more water, if necessary. Gently remove fish to a platter. Strain sauce and pour over fish. Serves 6.

SNAPSHOTS OF JEWISH HISTORY

THIRTY YEARS AGO THIS MONTH

BERLIN: While a huge mass meeting sponsored by the Union of Jewish Frontier Soldiers was being held in one part of Berlin this week to protest anti-Semitic activities, National Socialists attacked Jews in the streets in other parts of Berlin.

* * * *

TROY, N.Y.: A sign "No Jews Allowed" placed on the Troy-Hoosick Falls Road by the owner of a restaurant-service station was ordered removed this week by Sheriff Herman C. Schneider. He afted after getting a formal complaint from the Brotherhood of Beth El Congregation.

* * * *

NEW YORK: Nine Jewish elementary day schools have a total annual budget of $1,000,000 of which there is a general annual deficit of $500,000 because a large number of parents are unable to pay any part of the tuition fees, the United Yeshiva Chest Council of New York reported this week.

* * * *

CONSTANTINOPLE: The Turkish Government ban on the showing of the Al Jolson film, "The Jazz Singer" was lifted this week. The film was officially banned seven months ago on ground it contained "Jewish religious propaganda."

TWENTY YEARS AGO THIS MONTH

LONDON: Dutch sources reported here this week they had learned of numerous trials of Dutchmen by the Nazi occupation authorities. The sources said this indicated a widespread underground was in action.

* * * *

HAIFA: Palestine experienced its first air raid of the war this week when five Italian planes bombed Haifa and its oil pipeline terminus. Two casualties were listed before British planes drove the invaders off.

* * * *

LONDON: The Soviet Consulate in Paris has been swamped with requests from Jews of Russian birth that the consulate place them under its protection, it was reported here this week. The Consulate deferred action on such appeals, "pending receipt of instructions from Moscow."

BUCHAREST: The Rumanian Government banned schechita this week, leaving Rumania's 600,000 Jews without kosher meat and poultry. The ruling raised to 90 percent the proportion of Europe's 9,000,000 Jews now living in countries where Jewish ritual slaughter is forbidden.

Our Quiz

QUESTIONS.

1. Who reduced the Bible to writing?
2. What is the Apocrypha?
3. Which book of the Bible deals entirely with a non-Jew and his non-Jewish friends?
4. Which prophet was a herdsman and a dresser of olive trees?
5. According to the Prophet Jeremiah, to know God is to do what?

ANSWERS

1. The writing of the books was carried on by various scribes over a period of hundreds of years.
2. Derived from the Greek for hidden or secret, the Apocrypha are books not included in the Hebrew Bible.
3. The Book of Job.
4. Amos.
5. To know God is to do "justice and righteousness." Jeremiah 22:15-16.

From Jewish Question and Answer Book by Wm. R. Blumenthal.

Keep Smiling

WELL TRAINED

"How old are you?" asked a caller?

"Well," said little Murray, "when I'm home I'm five, when I'm in school I'm six, and when I'm on a streetcar I'm four."

* * * *

CAN'T LOSE

A nice old gentleman of seventy five got a perfect score on a medical check-up, and the physician asked him how he kept in such good condition.

"Well, sir," he replied, "when I was married some fifty years ago, my wife and I agreed that if I lost my temper she would remain silent, and if she lost her temper I would leave the house. I attribute my good health to the well-known advantages of an outdoor life!"

* * * *

Visitor to art exhibit: "Why did they hang this picture?"

Friend: "It must be because they couldn't find the artist!"

* * * *

Mrs. Green: "Why should a big, strong man like you be out begging?"

Hobo: "well, lady, it's the only profession I know in which the gentleman can address a beautiful woman like you without an introduction."

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GRANDMA LAYA

BY RUTHIE

Very often I think of grandma LAYA, may she rest in peace. Maybe it's because I'm approaching the stage of grandmotherhood myself. Mama, bless her, has been one for a long time. But, knowing her since I was born, to me she is eternally young. I cannot conceive of her as Nana. Grandma LAYA is another matter.

As far back as my memory goes, I can't separate my childhood from this venerable old lady. Mama was one of the youngest in a family consisting of eighteen children, KEIN EIN HORA. So, as far as I'm concerned, grandma was quite advanced in years to start with.

She did not have the problems a widowed grandmother faces today. Or, if she did, nobody knew. She made her home with all of her children. Two months at YANKEL'S, two months at Sammy's, two months at Sarah's, Two months at ELKA's, and so on down the line. If any difficulty arose, the whole clan gathered together to straighten things out. At such a time, grandma's eyes would sparkle with fire. She loved excitement and never discouraged a good argument or two. As a matter of fact, I'm inclined to believe that she connived the whole situation. When life ran too smoothly, she'd find a problem as an excuse to get all of her children together under one roof at one time. It couldn't have been anything serious, because, about midway through the "round table", she always came out on top—lording over everyone and eventually finding her own solution. Fortunately, these meetings ended on a happy note. Grandma was recognized for her wisdom. She was always referred to as DER ADVOKAT.

The passing of time did not dim her keen eyesight nor slacken her speed. Her faculties became sharper and her senses more alert. There was always a smile on her wrinkled, parched face. Her SHEITEL was always askew. Her gnarled hands were too busy to care for herself. She was either rocking a wailing infant or soothing a youngster with a skinned knee, or wiping another's nose, or preparing a hot brew for a sick neighbor. I don't know where she got her energy. It tuckers me out just to think of it.

We, kids, the third generation, worshipped grandma LAYA. She always sided with us against many parental restrictions.

"LUZ TSIROO—leave them alone," she'd say. "They're children only once." Or, "You were better at their age?"

We knew where to go when mama said, "No chocolate!" Not that grandma, God forbid, defied the way our parents tried to bring us up! As a matter of fact, she was very proud by the BOLLABATISHE manner in which her grandchildren were raised. It was only that she, unknowingly, exercised her own brand of psychology. When mama said "No chocolate!" the thought became an obsession to us. But when grandma "sneaked" us a little piece, it satiated our desire for more. We became contented little animals.

The periods grandma LAYA spent with us were red letter days. When I was very young, say, five or six, I slept with her. This, to me, was a continual source of delight. I loved to watch her preparations for the night. I was fascinated when she removed her SHEITEL and wound a black kerchief around her head. She fondled her headpiece lovingly and combed each strand of hair to perfection before hanging it gently upon one of the bed posts, sighing now grandpa, may he rest in paradise, loved it. Then she lithely stepped out of her many petticoats and donned a black nightgown. Following this, she took her teeth out of her mouth and inserted them into a glass filled with some solution which always stood on a table near the bed. She constantly admonished me about touching that glass. I, however, never lost the urge to want to click those teeth like castanets. Finally she said SHMA, prodding me to join her, and immediately fell asleep like a baby.

Many of my cousins were frightened by this. To them she was an apparition, a ghost. I, however, couldn't agree with them. At night, lying near her and sometimes listening to her breathing, I entered a new land of fantasy.

Mama, though, had a more practical reason for having me share the bed with grandma. No matter how soundly she slept, she was always up just in time to take me to the bathroom. In those days, sans washing machine, mama must have appreciated a dry bed sheet the next morning.

As time went by and we, children, grew towards adolescence, grandma became a little more pensive. She felt her days were numbered.

I remember one time when she "sat in" during one of my piano lessons. Whether I struck right notes or wrong notes, she loved to hear me play. During a lull, she remarked to my music teacher, "OI, I should only have NACHES to live at least till she's sweet sixteen!"

It's an unimportant remark. But I'll never forget it. You see, at the age of ninety six, grandma LAYA passed on to her reward two days after my sweet sixteenth birthday.

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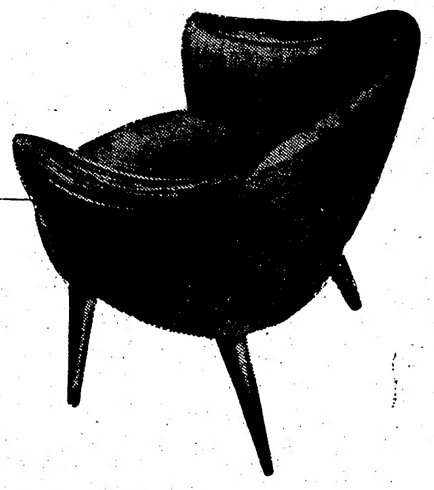

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Canadian Students Are Received At Bar-Ilan University

TEL AVIV, (CJN) — Forty-five Canadian university students and professors are spending their second week in Israel working on Israeli cooperative settlements.

The group consists of representatives from all parts of Canada who were chosen to participate in the 11th International Seminar of World University Service. They will spend a total of six weeks in Israel, the last three studying at the Hebrew University of Jerusalem.

While on the settlements — called kibbutzim and moshavim—the students will simulate in every way the life of an Israeli farmer. Some have already begun helping with the harvesting in the fields and the orchards, while others have undertaken certain day-to-day chores of the kibbutz or moshav.

Spent 3 Days At Bar-Ilan

This part of the six-week program is aimed at giving the students a first-hand insight into the structure of what is a unique agricultural establishment. The cooperative, in addition to serving as indispensable fortresses of defence, have become integral parts of the Israeli agricultural economy.

Prior to leaving for Israel, the Canadian group spent three days in Toronto preparing for the trip. An initial period of orientation was also provided in Israel at the Bar-Ilan University in Ramat Gan. Widely-known Israeli scholars and government officials delivered lectures during this period.

Israeli students will join the group at the Hebrew University where the Seminar will continue to consider and study its theme: Tradition and Technology in a New Country.

The group celebrated Canada's National Day at a reception tendered by the Canadian ambassador to Israel, Miss Margaret Meagher. The reception was held at the ambassador's residence in Tel Aviv.

The Baron

(Continued From Page 3)

an opportunity for macabre revenge on this Jewish "skeleton in the cupboard." The few Jews who had survived were terrified to protest. The burial was a ghastly charade. The coffin was brought in draped with a flag bearing the hated swastika symbol. But when one of the gathering, attired in Nazi uniform, strode forward to deliver the funeral oration, this was too much for some of the Baron's acquaintances, who protested that the memory of the dead man was being abused. The funeral party thereupon dispersed in confusion.

Shortly before his death Manstein had explained to a Catholic woman why he had become converted to Judaism. She has since related that he explained the meaning of the Shema Yisrael to her on his death-bed.

Thus died a righteous proselyte in Israel, a man who remained staunch to his faith even through the valley of the shadow of death, and who has become reunited with his God in the bosom of his people.

In Our Town And Elsewhere

Summer Institute Of Judaism

Arowhan Pines in Algonquin Park was the scene of the recent "Institute of Judaism" week-end sponsored by B'Nai Brith — an annual project of the organization.

Faculty members included Rabbi Judah Stampfer and Professor Theodore Gaster of Columbia University.

Some 70 B'nai Brith members from Eastern Ontario were in attendance.

JNF Events At Summer Resorts

Mr. Leon Pape of Toronto will present showings of his colour movies of Israel at a number of resorts in the Muskoka area, in aid of the Jewish National Fund. The week-end of July 23rd, Mr. Pape assisted by Mr. Kurt Weinberg, Executive assistant of the ZOC, Central Division will visit the New Arcadia House and Taub's Lodge at Port Carling and the Tides Hotel, at Jackson's Point.

On July 29th and 30th, programs will be presented by Cantor Joseph Cooper of Beth Tzedec Synagogue, at the Gateway Hotel, and Muskoka Lodge.

Dr. Samuel B. Hurwich will conduct the traditional appeal at the Jackson's Point Synagogue on Shabbos Chazon—the Sabbath preceding Tish — B'av which commemorates the destruction of the First and Second Temples.

Mr. C. Weinberg will conduct the appeal at the Belle Ewart Synagogue on Shabbos Chazon.

Synagogue Amalagamation

Amalgamation of B'Nai Israel and Beth David Congregations was consummated at signing ceremonies this week in Toronto. Representing Beth David were Mr. Irving Atin, President; Mr. Irwin Hoffman, vice-pres; Mr. Joseph Feldt, secretary. Signing for B'nai Israel were Mr. Ben Goodman, Mr. Peter Gordon, and Mr. H. Stoll.

The new conservative synagogue will be known as B'Nai Israel-Beth David Congregation, with a combined membership of 450. Rabbi Rappenheim will be the spiritual leader.

Israeli Symphony To Visit Toronto

Plans are underway for the forthcoming visit to Toronto of the Israeli Symphony Orchestra which will be heard here in concert next November.

Mrs. Mark Levy is in charge of arrangements for the Toronto segment of the orchestra's tour—the first one in a number of years.

TORONTO ORBIT

BY BERNICE DYMENT

The Talk of Our Town: Something new in Bar Mitzvahs . . . Discrimination barred in NHA housing . . . In orbit at a summer wedding . . . Briefly noted.

Jerusalem Bar Mitzvah

The ceremony of Bar Mitzvah has through the years gone through phase after phase of embellishment and re-embellishment until now it shows signs of having come full-circle once more, to a simple, truly meaningful traditional rite.

Mr. and Mrs. Harry Zifkin, Toronto Zionist leader, have planned long and carefully for this most important occasion in the life of their son, David, and their plans may well set a trend for the future.

David Zifkin will be called to the Torah on August 20th as a Bar Mitzvah, and the ceremony will take place in the Rehavia Shul in Jerusalem—the synagogue where President Ben Zvi of Israel is also a worshipper. The Zifkin party will number 16 in all—parents, grand parents, aunts, uncles and close friends, from widely-separated points in Canada and the United States. For some it will be a first trip to Israel—for others an opportunity to re-visit. For them all, it will undoubtedly be a significant and truly memorable occasion, in much more than a social sense.

Following the ceremony, Israeli friends of the Zifkins will be hosts at a Kiddush repast in their home. Mr. and Mrs. Ben Yaffe are well-remembered in Canada where Mr. Yaffe, son of the writer Leib Yaffe, was for a time associated with the Halutziut Department here. The Zifkins and party will spend almost a month in Israel, touring the country, and conferring with Zionist leaders.

David may not collect many fountain-pens as mementoes of his Judaic coming-of-age, but he will have gifts infinitely more valuable — a true link with his historic past and future. Mazel tov, and best wishes, David!

New NHA Clause

Inconspicuously noted— on a back page of the daily papers the other day, was an item for which many people have worked for a long time. The item referred to the clause introduced by the federal government, refusing NHA loans to builders who practice racial discrimination.

This is a piece of legislation which has deeply concerned both the Canadian Jewish Congress, and the Labour Committee for Human Rights, and its implementation is in line with all the anti-discrimination law, brought up in Canada in the last ten years. For this, and other similar legislation, we owe a real debt to both committees.

For years, the ball was tossed from province to federal government, and back again, each stating it was the responsibility of the other legislative body. While it's true that the province has jurisdiction over property, yet it is the federal government which controls NHA loans.

Be that is it may, the fact is now established that any builder who refused a prospective buyer on the ground of race, creed or colour will suffer the loss of NHA building loans. Chalk up another on the credit side, for the Canadian Bill of Rights!

Law and Medicine — United In Marriage

A wedding of unusual interest and promise, was solemnized at the Holy Blossom Temple last week, when Elaine Manace became the bride of Stephen Borins. I say "unusual interest and promise" because of the outstanding qualities of the young people themselves, and because they represent such a successful blending of parental and religious influences during their formative years.

Elaine is the blonde, blue-eyed daughter of Dr. and Mrs. Bernard Manace of Toronto. She was confirmed at the Temple, and continued her Jewish education both as pupil and teacher there, in the years following confirmation. Elaine entered the Medical Faculty of the University of Toronto, and this year—her fourth, stood second in her class of several hundred students.

Stephen is the tall, handsome son of Mr. and Mrs. Norman Borins. Mr. Borins was formerly Crown Attorney in this city, and is a past-president of Holy Blossom Temple. Stephen, like, his bride, is a product of the Temple Religious School program, and like Elaine, an outstanding student. He will shortly be called to the Bar as a lawyer.

The leadership of two such young people, epitomizing the finest ideals of both their religious and professional traditions augurs well for the future of our community. Let the detractors of the new generation take note—there is a shining example in the union of Elaine and Stephen Borins, that today's youngsters are real "solid citizens".

I was interested too, as a wedding guest, in the blending of old traditions in the modern Temple setting. The bride and groom stood under the traditional "Choupa"—the traditional glass was broken by the groom—and the traditional wedding "hora" dances were enjoyed by the guests just as much as the ChaChaCha and Meringue!

Briefly Noted

● "The Dybbuk" by S. Ansky will be performed on a new series of programs scheduled by the CBC to be shown this fall. The series is called "Festival '61" and will be a replacement for the Folio series which gave viewers many memorable plays from the classics of many nations.

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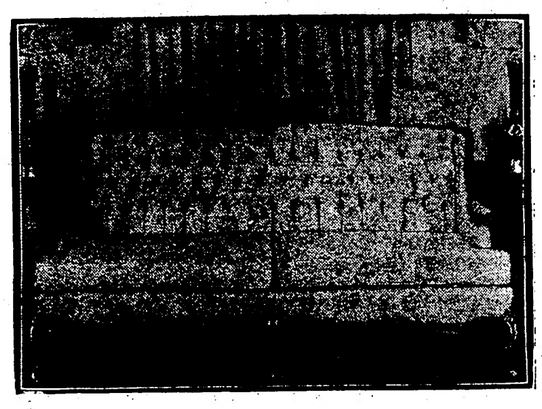

As you will note we have expensively hand-tufted in foam rubber the sofa and chair backs. Foam rubber cushioned seats. The finely carved frame is the best we have ever been able to obtain and is available in fruitwood, walnut, mahogany. Choose from the largest selection of imported materials and your suite will be custom made for you. Drop into either of our showrooms where we have on display many other fine styles for your approval. All suites carry a full 5-year guarantee. A suite of this exceptional quality has never been offered at less than $799.00.

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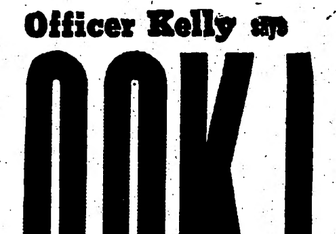

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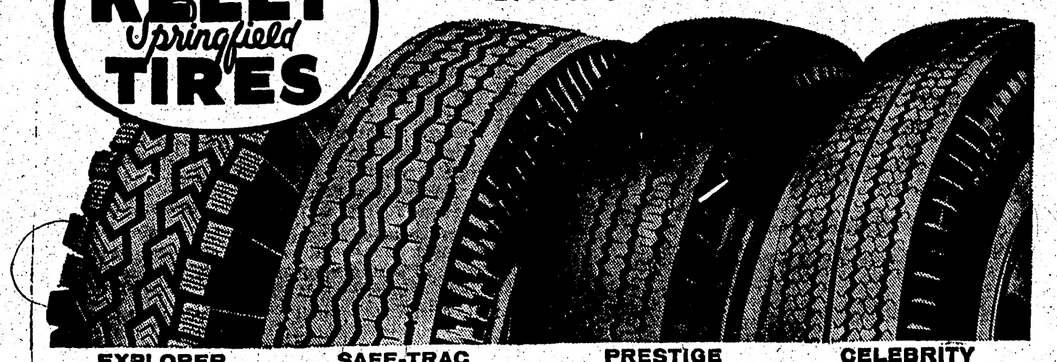

EXPLORER SAFE-TRAC PRESTIGE CELEBRITY

Toronto Farband Conference

(By Our Staff Reporter)

Louis Segal, General Secretary of the Farband Labor Zionist Order and a member of the Jewish Agency Executive, will be in Toronto as the Luncheon speaker at the 45th Annual Farband Conference taking place Sunday, Sept. 18th, 1960, in the Labor Zionist Centre. He will report on the recent Zionist Executive meetings held in Israel in preparation for the World Zionist Congress taking place this winter.

Mr. Segal will discuss several of the points expected to be on the agenda of the Congress, such as the importance of expanding the Zionist movement by establishing closer ties with the Jewish people as a whole; the expansion and intensification of Jewish cultural and educational activities; methods of encouraging a greater Aliya from the western countries; the differences of opinion with regard to the future of the Zionist movement, etc.

Herzl Centenary Observed

Aaron Alperin, author, lecturer and associate editor of the New York daily "Tog" will be the special guest speaker at the Herzl Centennial celebration being presented by the Farband Cultural Committee at the conclusion of the Conference Sunday evening, Sept. 18th, 1960. An appropriate musical interlude is also planned for inclusion in the program.

Some 100 delegates to the Conference sessions will represent the 14 Farband branches in Toronto, it was revealed by Leo J. Moss, the Executive Director. He said they will hear and discuss the numerous committee reports, which will reflect the organization's activities and growth during the past year.

Diaspora Problems Discussed

Harry Weinstock, chairman of the city Committee stated:

"While the Farband in Toronto raised over $200,000 for Israel during the past year, through the UJA, Bonds, Histadrut Campaign and JNF, Jewish life in the Diaspora will more and more become our major pre-occupation in the years ahead, with greater concentration on Jewish education and cultural activity as the only means of assuring Jewish survival outside the Jewish State."

Seminar Te Be Held

One of the major local items to be announced at the Conference, will be the proposed Seminar of ten weekly lectures on the theme - "Historical Moments and their Personalities." The sequence of subjects to be presented is as follows: (1) The Biblical Epoch; (2) The Period up to the Destruction of the Second Temple; (3) Bar Kochba and Rabbi Akivah; (4) The Talmud; (5) The Spanish Period; (6) The Ram bam and Philosophy; (7) Chasidism; (8) Zionism; (9) Jewish Parties; (10) Jewish Life in our Times.

The Seminar, to be presented in Yiddish, will likely commence in October of this year, immediately following the holidays, and will be under the supervision of Eliezer Frankel and Louis Lunsky, co-chairmen of the Farband Cultural Committee. A limited public attendance will be welcome at this Seminar and details of registration will be announced in the very near future.

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SHOULD ZIONIST PARTIES CONTINUE?

(Continued From Page 2)

In similar vein the Mizrachi and their splinters insisted that a Jewish State not dominated by Torah was not a consummation to be wished, and if we were to wind up with a secular state in which citizens might be free to light their fires on the Sabbath, there was indeed no point to the whole Zionist enterprise.

The World Zionist Organization then, developed in democratic quasi governmental style providing the Jews of the world with a parliament of their own, along with their common language, literature and historical past. Only the common land was lacking to bring fulfillment to the promise that the end of Jewish homelessness would bring an end to Jewish servitude. Elections to the Jewish Parliament (read World Zionist Congress) were filled with the thunderings of party politicians soliciting the votes of the uncommitted, and pressing the point of view of the party they represented.

With a generous understanding of the added measure of effectiveness that was given to Jewish pleas for national independence, by those who settled on the soil of Palestine, and wrestled with it to find a livelihood as well as a toehold for those to follow; the technique of the double shekel was devised. The Jews who had gone home, were to have twice the number of delegates at World Zionist Conventions to which their numbers really entitled them. The fact that conditions of life in the renascent homeland were such as to favour a particular party, was not of too serious concern in view of the small numbers and the patriotic principle involved.

When in 1948 Theodore Herzl's prophesy was fulfilled and the Zionists of the world stood in amazement at the premature birth of their brainchild. The Zionist Parliament couldn't become the Parliament of Israel because most of its members held citizenship in other countries of the world. It was most natural however, that the Parliament of the newborn State should resemble in Party structure and political colourings, the quasi Parliament which gave it birth.

Because of the special needs of the new State, the World Zionist Organization not only did not become defunct, but was given a quasi governmental status in important areas of development that would otherwise have been strictly the affairs of the government of Israel. Aliyah, and settlement of absorption into the economy, were two of the important fields placed exclusively in Zionist hands through the aegis Jewish Agency. Later afforestation was placed under the care of the J.N.F. as a third major field of responsibility and of course the fund raising to meet all of the needs remained a Zionist prerogative.

By now the World Zionist Organization was hidebound by tradition and the party politics which had been the breath of life in the beginning, was now a source only of irritation. The double shekel given generously when the Yishuv's representation was meagre suddenly became an effective weapon of the dominant party in Israel, not lightly to be surrendered. The entrenchment of political parties in world Zionist life lost all real significance from a constructive viewpoint with the establishment of the State.

In Canada the Zionist Organizations wrestled seriously with the problem for several years. It was generally agreed that real co-operation and greatest accomplishment could only come with union, but political frameworks constantly frustrated the best intentioned efforts. Political frameworks indeed, for fundamental political idealogical differences had by now virtually disappeared. Any serious labour Zionist leader in Canada today would be emphatic in declaring that he would rather see a Canadian go to Israel and join another party than stay in Canada and be a labour Zionist. Any serious Mizrachi leader in Canada today would be much more delighted that a Jew buy a grove of trees in Israel than donate the same sum to a religious institution in Canada. Any serious Revisionist leader in Canada would rather see a Canadian increase his U. I. A. contribution as an affiliate of another party than decrease it and join the Revisionists.

The real fundamental idealogical differences that result in honest differences of opinion between Zionists of various political persuasions in Canada today have nothing to do with issues within which the World Zionist Congress and the Jewish Agency have competence. Is it then not a simple logical proposition that for purposes of their works in Canada all Zionists should work through a single united federation, independent of political ties with groups anywhere else in the world.

Why should such a simple logical step be difficult of application? Because the manoeuvre proposed above could only be effective if Canada's delegates formed a solid territorial bloc for the purpose intended. If the party people in Canada insist on sending their own delegates to the World Congress, such delegates though admittedly a minority would vitiate the significance of the absence of the majority. Since it is unthinkable that the tail should wag the dog, the majority Independents would again have no choice except to sit with the least unattractive party they could find in order to give the majority of Canadian Zionists some semblance of a voice.

The laws of nature insist that inertia is a difficult force to overcome, and though it's obvious that the step proposed in this article will carry with it many technical difficulties, the real obstacle to its accomplishment will be inertia. There is certainly enough good will and intelligence on all sides to overcome the technical difficulties.

Once the Z. O. C. officially issues the call and makes its offer ,it will at least have cleaned its own skirts. Failure to accomplish a Canadian Federation because of party obstruction will at least clear the cloud on the Z.O.C's title, to the position of independent representative of the great majority of Canadian Zionists.

In this article I have not mentioned one word about the benefits to the Jewish people of the world, let alone Canada, which would logically flow from the amalgamation of all parties here. Surely a dozen articles each as long as this one would be needed to list them all. Are these benefits not worth far more than the effort needed to make them possible?

THE WORLD OVER

HELPING THE REFUGEES

Johannesburg, (JCNS.) Rabbi Moses Levy, the Chief Rabbi of the Congolese Jewish community has refused to leave his post while a single Jew remains in Elizabethville. Most of the Jews of the Katanga Province capital have crossed penniless in their own cars to Chingola and from there to Salisbury to join their relatives. Over 100 other refugees have arrived in Ndola, Kitwe and Mufulira, in the Copper Belt. They will proceed south by train, or charter planes supplied by the Jewish authorities.

Rhodesian Jews are helping to co-ordinate relief work and representatives of the community have been flown to Northern Rhodesia to supervise the work on the spot.

Break Into Synagogue For Second Time

COLUMBUS, Ohio, JTA). — Vandals broke into Temple Tifereth Israel here this week, causing widespread damage to the executive offices and the kitchen and taking $50 in cash. No estimate of damage has been made and no religious objects were taken.

The intruders broke locks and door knobs and damaged a door and some furniture. The

TURKISH EX-M.P. ARRESTED

Istanbul, (JCNS.) Mr. Joseph Salmona, one of two Jewish members of the former Turkish parliament, has been arrested and sent to Yassiada, an island near Istanbul, where all the members of the previous government, as well as the Democrat members of parliament are being detained.

Mr. Salmona has been an active member of the Democrat Party since its establishment in 1946. The only other Jewish member of the previous government, Mr. Isaac Altabev, is one of the few Democrat deputies who has not been arrested.

The Turkish Chief Rabbi, Dr. Raphael Saban, has presented the Treasury with a Golden chain and a plate inscribed with the Ten Commandments as his contribution to the national drive to donate gold for the Turkish economy, which is in a critical position.

IRAQI JEWS CELEBRATE ANNIVERSARY OF REVOLUTION

Tel Aviv, (JCNS.) According to Radio Baghdad, Iraqi Jews celebrated the second anniversary of the Iraqi revolution. Announcing the news Baghdad radio called the Jews "Moses" (followers of Moses) and stated that all communities would display the slogans:

"Long live Kassem, death to Israel and to the Imperialists."

However, Baghdad radio did not explain whether the Jewish community would also be compelled to display these slogans.

MRS. ROSE HALPRIN'S CRITIZES B. G.

New York, (JCNS.) Mrs. Rose Halprin, co-chairman of the "Progressive" World Confederation of General Zionists, denied reports that the World Conference of Jewish Organisations during its Paris meeting last week had instructed Mr. Label Katz, president of the B'nai B'rith, to urge Israel to stop speaking in name of world Jewry.

She said that Mr. Katz had only been asked to urge Israel to clear the various anti-boycott activities in various countries with proper Jewish organisations, in order to avoid embarrassment or duplication.

In a report on the results of talks between Zionist leaders and Mr. Ben-Gurion, she criticised the Israeli Prime Minister's demand that Zionists should widen their ranks to include all Jews, when at the same time he invited heads of non-Zionist organisations to private audiences, by-passing the Zionist organisations.

Why do these non-Zionist organisations need us, when they have their own key to the Israeli Premier's residence, she asked.

U. S. MIZRACHI TO LAUNCH SEPARATE DRIVE

New York, (CJN). — The Religious Zionists of the United States Mizrachi - Hapoel - Hamizradi will campaign for $2,000,000 to support religious and educational institutions and other projects in Israel.

Rabbi Bernard Bergman, president of the organization, announced at a press conference at the New Yorker Hotel that the drive would open at the group's annual convention in Atlantic City in October.

It will be the first independent effort by a Zionist group since the Jewish Agency for Israel, Inc., announced in April that it would discontinue in December allocating funds to the Zionist parties in Israel. The agency's new policy is for general rather than specific apportioning of its funds.

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